PAPISTS NO CATHOLICKS: AND POPERY NO CHRISTIANITY.

The Second Edition much Enlarged.

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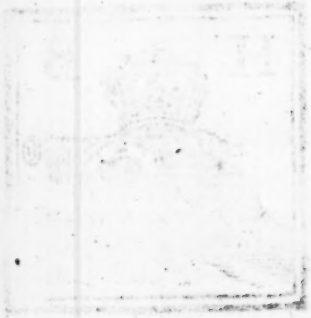

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TO THE

Chriſtian Reader.

THE *Council of* Trent, *confirmed by the Pope, is the Chief Oracle of the Church of* Rome: *From it ſhe receives all Doctrines neceſſary to be believed unto Salvation*; Romiſh *Catholicks hold it for a principle, That whatſoever is delivered therein for Doctrine, is an Article of Faith*; *and muſt ſtedfaſtly be believed upon pain of Damnation: he that doth not, is pronounced an Heretick, and is made liable to their ſuppoſed Curſe. What little reaſon there is, that Papiſts ſhould yield ſuch blind obedience to that Council, may appear by this plain and true Teſtimony, which was given thereunto by a Biſhop, an eminent member of that Church and Council, who was preſent thereat; which is as followeth.*

The Teſtimony of
ANDREAS DUDITHIUS
Biſhop of *QUINQUECCLESIA*,
AND
Embaſſador in the Council of TRENT
FOR
MAXIMILIAN II.

In an Epiſtle to the ſaid Emperor (wherein he delivers his Judgment about granting the Cup to the Laity, and the Marriage of Prieſts) writes thus of the Council of *TRENT*.

WHat good could be done in that Council, where voices were taken by number not by weight? If argument, if reaſon, might have prevailed, if we had had ſome, and thoſe not many, to take part with us, though we ſhould have been but a few, yet had we overthrown the great forces of our Adverſaries: But when all ſtood upon number, wherein we were much inferior, we could not get the better, the Pope was able to ſet an hundred of his againſt every one of ours: and if an hundred were not ſufficient, he could upon a ſudden have created a thouſand to ſuccour them that were ready to faint and periſh. Therefore we might ſee every day hungry and needy Biſhops, and thoſe for the moſt part beardleſs yonkers, and waſtfully riotous, come in flocks to Trent, *hired to give their voices according to the Popes humour: unlearned indeed, and fooliſh,*

fooliſh, but of good uſe to him for their audaciouſneſs and impudency. When theſe fellows were joyned to the Popes old flatterers, then Iniquity got the upper hand and triumphed: neither could any thing be decreed but according to their liking, who thought it the higheſt point of Religion to defend the power and riot of the Pope. There was in the Council a grave and learned man, who could not endure this indignity; but the Council by terror threatning and baiting him, as one that was no good Catholick, drew him to yield to that which he did no way like of. In a word, things are brought to that paſs by their diſhoneſty who came thither prepared and made for the nonce, that it ſeemed to be a Council not of Biſhops but of Puppies, not of Men but of Images, who (as it is reported of Dædalus *ſtatues) were moved not by their own, but by other Mens nerves and muſcles. Thoſe hireling Biſhops moſt of them were like Country Bag-pipes, which muſt have breath blown into them before they can ſound. The Holy Ghoſt had nothing to do with that Conventicle, all things were argued by human policy, which was wholly employed in maintaining the immoderate, and indeed moſt ſhameleſs Lordſhip and Dominations of the Popes. From thence were Anſwers looked and waited for, as it were from the Oracles of* Delphos *or* Dodona: *From thence the Holy Ghoſt, who (as they brag) is Preſident of their Council, was ſent ſhut up in the Carriers budgets and packs, who (a thing worthy to be laught at) when the waters were up (as it falls out many times) was fain to ſtay till they were down again before he could repair to their Council.*

By this it came to paſs that the Spirit was not carried upon the waters, as in Geneſis, *but along beſide the waters. O monſtrous and incredible madneſs! nothing that the Biſhops as it were the body of the Church reſolved of, could be of any force, unleſs it came firſt from the Pope as the head of the body.*

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Papiſts no Catholicks:

AND

Popery no Chriſtianity.

The Popiſh Faith is Pius Quartus *his Creed at* Trent: *So that we may juſtly demand of Papiſts, Where was their Religion before* Trent? *which was ſince* Luther.

CHAP. I.

Of the Church of Romes *Abuſe of that great Ordinance of Prayer.*

Wherein doth the Church of Rome *differ from the Reformed Church in that great Duty of Prayer?* *Object.*

The Reformed Church placeth the virtue of Prayer in Faith, grounded upon the Promiſe of God. *Anſw.*

But the *Romiſh* Church confines the virtue of Prayer to ſeveral repetitions of the ſame words by count, and in a Language the People underſtand not. And that if one *Pater Noſter*, or *Ave Maria* be neglected once, and the preſcribed number be not fully completed, then all the Merit of that Prayer is loſt; which is as ſcandalouſly oppoſite, as if it were done in a meer deſpite againſt the expreſs order of the great Apoſtle S. *Paul*, in his Epiſtle to the *Corinthians* eſpecially, from the 13. to the 17. verſe.

Whereas their own *Aquinas* and *Lyra* both confeſs, that the common Service of the Church in the Primitive times, was in the com-

mon Language, and the Chriſtians of *Dalmatia*, *Habaſſia*, *Armenia*, *Muſcovia*, *Ruſſia*, and the Reformed parts of *Chriſtendome* have the Service of God in their vulgar Tongue: beſides Papiſts in the Lords Prayer do omit the Doxology.

CHAP. II.

Of their Abuſe of the Creed and of the Ten Commandments.

Object. HATH *not the Church of* Rome *the Creed?*

Anſw. But their Popes have beſides at *Trent*, coyned a great number of new Articles of Faith. The Author of the Preface to Biſhop *Jewel's* Works, and Doctor *Sharp's Looking-Glaſs for the Pope*, page 271. reduces them to twelve: and Publiſhed by *Pius Quartus*, with ſtraight charge to be received of all men upon peril of Salvation.

Nor doth the Pope only dare to make and impoſe new Articles of Faith upon the People, but alſo to detract from, and alter the very Ten Commandments of the Lord JEHOVAH; witneſs their Decalogue ſo often publiſhed by the Church of *Rome*, which is as follows.

I. *I am the Lord thy God: thou ſhalt have no other gods but me.*
II. *Thou ſhalt not take the Name of God in vain.*
III. *Remember to ſanctifie the Sabbath day.*
IV. *Honour thy Father and Mother.*
V. *Thou ſhalt not kill.*
VI. *Thou ſhalt not commit adultery.*
VII. *Thou ſhalt not ſteal.*
VIII. *Thou ſhalt not bear falſe witneſs.*
IX. *Thou ſhalt not deſire thy neighbours wife.*
X. *Thou ſhalt not deſire thy neighbours goods.*

Wherein the ſecond Commandment is not only left out (as it is uſually in their Pſalm-Books and Catechiſms) becauſe it perfectly condemns their Idolatry: and that the People ſhould not look on that as a Commandment which they ſaw ſo notoriouſly broken throughout their whole Church, a great Trade being driven by the breach of it; but they divide alſo the Tenth Commandment into two, whereas the Holy Ghoſt foreſeeing the abominations of Antichriſt in the laſt days, was pleaſed by way of anticipation to place,

Thou

Thou ſhalt not covet thy neighbours houſe, before that of *thy neighbours wife* (in *Exodus*) and in the fifth of *Deuteronomy*, in the Tenth Commandment there, to place *thy neighbours wife* (firſt) before *thy neighbours houſe*, ſo that the Bibles Printed among themſelves convince them of horrid Impiety therein.

CHAP. III.

Of Popiſh Abuſe of the Holy Scriptures.

DOTH not the Romiſh *Church allow the reading the Scriptures?* Where ſoever the Pope rules abſolutely, he forbids the People to read the Holy Scriptures: which is an expreſs and direct oppoſition to our Lord JESUS CHRIST, who ſaith to all indifferently, *Search the Scriptures, for in them you think to have Eternal Life: and they are they which teſtify of me.* And to his Holy Apoſtles, who addreſs their Epiſtles not only to Biſhops, but alſo to all thoſe that call upon the Name of the Lord JESUS, and not only to men, but alſo to women, young folks and children, adjuring them by the Lord, that they be read to all the holy brethren; whence we argue thus, All who forbid Chriſtian People to read the Holy Scripture, do directly and formally oppoſe JESUS CHRIST, and his Holy Apoſtles; but the Pope and his Creatures forbid Chriſtians to read the Holy Scriptures: therefore they directly and formally oppoſe JESUS CHRIST and his Apoſtles. *Object.* *Anſw.*

Yet doth not the Church of Rome *own the Holy Scriptures to be the Word of God?* *Object.*

Nevertheleſs ſhe hath falſified and corrupted it in many places, for inſtance, *Heb.* 11. 21. it is ſaid, *that* Jacob *worſhipped leaning upon the top of his ſtaff.* But the *Romiſh* Bible ſaith, *that* Jacob *worſhipped the top of his ſtaff*: thereby to confirm their Adoration of Creatures: which is the ſame abuſe which is found in *Pſalm* 132. where *David* ſaith, *worſhip at his footſtool*: The *Romiſh* Bible ſaith, *worſhip his footſtool.* JESUS CHRIST when he gave the Cup ſaid, *This Cup is the new Teſtament of my Blood, which is ſhed for you*: but the *Romiſh* Bible reads it, *which ſhall be ſhed for you*, leſt it might be perceived that JESUS CHRIST ſpeaks of the effuſion of his Sacramental Blood: for he did not then really ſhed his Blood, when he began to ſhed in his Paſſion. In *Gen.* 3. 15. God ſaith, *That the ſeed of the* *Anſw.*

woman (which is JESUS CHRIST) *shall bruise the Serpents head.* The *Romish* Translation saith, *the woman shall bruise the Serpents head*: attributing that to the Virgin *Mary*, which belongs to CHRIST.

To establish the uncertainty of Salvation, the vulgar Translation reads, *that things are reserved in uncertainty for the future.* But the *Hebrew* Text is this, *no man knows either love or hatred by all that is before them.*

To establish mans merit, the *Romish* Bible corrupts the 13. verse of *Heb.* 16. and to the same purpose they have curtail'd the 6. verse of *Rom.* 11. leaving out two links for these words of the Apostle (*if it be of works then it is no more of grace, otherwise work is no more work*) are razed out and omitted in their vulgar Translation. A great collection might be made of many other passages, and of *Romes* enormities in her like practices.

CHAP. IV.

Of Popish Abuses of Antiquity and Primacy, and that Rome *never was in any respect a Mother Church to* Britain: *but much junior to it.*

Object. IS *not the Church of* Rome *the Mother, and hath the Primacy of all Christian Churches?*

Answ. No, For the Preaching of CHRIST was to begin at *Jerusalem*, in the Propheſie of *Esay* 2. 2. *Mic.* 4. 2. and in the completion in *Luke* 24. 47. Nor was it *Rome* but *Antioch* in which the Disciples were first called Christians, *Acts* 11: 26. so there was a Church at *Antioch* before there was one at *Rome.* And it is expresly affirmed *Gildas.* by a learned Author much reverenced by the *Romanists*, that Christianity was in *Britain* in the later time of *Tiberius Cæsar*, and it's known S. *Peter* remained in *Jury* some time after his death. And *Sabellicus* saith that *Britain* was the first of the Provinces which did publickly profess the Faith of CHRIST, which is attested by *Tertullian, adv. Jud.* 27. *Theodoret de Cur. Græc. aff. Ser.* 9. And agreed on all hands, that there was a True and Perfect Church of CHRIST in *England* near five hundred years before they had any communication with the Bishop of *Rome*: so that *Rome* was so far from being the Mother Church, that she could be no more at best (when she was Christian

Chriſtian indeed) but a Siſter Church only, and not the eldeſt Siſter neither.

But *Jeruſalem* was indeed by an Antient Council called the Mother of all Churches. And as for *Rome*, *Æneas Silvius* (afterwards Pope) confeſſeth that there was little reſpect paid to *Rome* before the *Nicene* Council.

And as for Primacy, *Peter*, *James*, and *John*, though preferred by CHRIST (ſaith *Euſebius*) before the reſt, yet challenged not to themſelves the glory of Primacy, but choſe *James* the Juſt, Biſhop of the Apoſtles: and if any were greateſt it was S. *James*, who was Preſident in that firſt Council at *Jeruſalem*, and did determin the queſtion there, though S. *Peter* were preſent; yea *Clemens* Biſhop of *Rome* ſtiles this very S. *James*, Biſhop of Biſhops, Governing the holy Church of the *Hebrews* at *Jeruſalem*: and alſo of all the Churches which were every where founded by the Providence of God.

And we find that *Paul* was equal at leaſt to *Peter*, when he withſtood him to the face, and publickly rebuked him for his diſſimulation, *Gal.* 2. 11, 12, 13, 14. Nay *Peter* as well as *James* and *John*, perceiving the Grace that was given to *Paul*, gave to *Paul* and *Barnabas* the right hand of fellowſhip, *Gal.* 2. 9. and good reaſon, for *Peter* was but one of the many Apoſtles of the *Jews*, whereas *Paul* was the great Apoſtle of the Gentiles, to whom the *Jews* were but as a River to the Ocean. Beſides by the Canons of the two firſt general Councils, *Nice* and *Conſtantinople*, every Patriarch and Biſhop is appointed to be chief in his proper Dioceſs; and a ſtrict Injunction is laid on all (none excepted) that they preſume not to meddle in any Dioceſs but their own. And at length the Primacies of Order were granted to *Conſtantinople* and *Rome*, not for their being Sees of ſuch and ſuch an Apoſtle, but for their being the Seats of the two great *Empires*.

CHAP. V.

Of the Popes Abuſes of Supremacy, as to Churches or Councils.

Object. I*S not the Pope Supream Head of all Churches and Councils?* -

Anſw. As to that, the firſt general Council at *Nice* (in its ſixth Canon) decreed concerning the three Patriarchs Juriſdictions, that the antient cuſtom ſhould be eſtabliſhed, that *Egypt*, *Libya* and *Pentapolis*, ſhould be ſubject to the Biſhop of *Alexandria*: And as to *Rome*, this Canon

was expounded in *Ruffinus*'s days, *i. e.* That *Rome* should have the Government of the Suburbicarian Churches, *viz.* three Islands, *Sicily*, *Sardinia*, *Corsica*, and part of *Italy* from the East to the border of *Tuscany* westward, and this was all the antient extent of the *Roman* Bishops Jurisdiction: the rest of *Italy* being under the Metropolis of *Milain*. And likewise so it was at *Antioch*, and in other Provinces the priviledges should be preserved to their Churches, *Can. 6. Concil. Nicæn. juxt. Dionis. exig.* Now the antient custom and priviledge of this Church of *Britain* then, was to govern it self without subjection to any forein Patriarch.

And accordingly the *Brittish* Bishops retained their old rites different from *Rome*, and kept their old priviledges, being consecrated by the Archbishop of S. *Davids*, and he by his own Suffragans, making no profession of subjection to any other, saith their Historian *Gyrald*, *Camb. Hist. lib. 2. cap. 1.* which continued till King *Henry* the first. And *Henry* the second smartly asked the Bishop of *Chichester* how he durst argue for the Popes whose Authority was gotten by men, against his Royal Power derived from God? And *Baronius* saith that *Constantine* the Great did retain the Title of *Pontifex Maximus*, without any blot to his Christianity: And that the highest Appeals in all Controversies Ecclesiastical, even in matters of Faith were made to him for determining them, though he used the Assistance and Counsel of his Bishops: and it is evident, that he and his Successors (as *Cusanus* confesseth) did call and preside in all general Councils, and ratified their Decrees which were no Laws, till they were stamped with the Imperial Authority. Yea the Imperial Code sufficiently witnesseth that the Emperors made Laws concerning Religion. The whole third Book of *Justinians Basilicks*, being nothing else, but Imperial Constitutions *de Episcopis*, *Clericis & Sacris*; they also erected Patriarchats, and gave them Supream Ecclesiastical Jurisdiction over such Provinces as they pleased, and all Ecclesiastical Affairs depended on the Emperors, saith *Socrates*: so that Pope *Anastatius* calls the Emperor *Anastatius* the Vicar of God, by divine command presiding over the Earth. The Western Emperors of the *French*-Line were also styled the Rulers of the true Religion, as *Charles* the Great and *Lodovicus* are by two several Councils which they called.

CHAP.

CHAP. VI.

That the Church of Britain *was here planted many hundred years before* Auguſtine *came from* Rome *to* England.

Object. DID *not* Auguſtine *a Monk ſent from* Rome *about the year* 600. *convert the* Engliſh *to the Chriſtian Faith?*

Anſw. 1. The Church of *Britain* was planted by the immediate followers of our Saviour, either Apoſtles or Apoſtolical men ſhortly after his Reſurrection, which it had not from *Rome* nor by its means, but without it all together; and for a good ſpace of time before *Rome* had any Chair to boaſt of.

2. *Auguſtines* arrival here was a manifeſt intruſion upon anothers Province, without invitation or conſent of the Chriſtians there of the place, to invade, ſubjugate and deſtroy the *Britiſh* Church, by the help of *Pagan* Enemies then making War upon them, whereby he and all his party ſtood depoſed and degraded of their Orders, and of Chriſtian Communion, by the concurrent Suffrages and Canons of all the general Councils of the whole Catholick Church, that went before him.

3. The Controverſie between the Church of *Britain* and *Rome* in thoſe early times, was much the ſame that is now maintained againſt it, by the Proteſtant Church of *England* at this day, both ſtill agreeing in their manner and temper of proceeding now as then, and then as it is now; on the one ſide great Learning, Truth and Piety, and on *Romes* ſide, great Ignorance, Arrogance, with Lying Wonders and Maſſacres.

4. The Goſpel was Providentially planted among the *Engliſh* or *Saxons* by *Brittiſh* Miniſtry, and not by *Romiſh*, (as that worthy Mr. *Jones* hath learnedly made at large appear) inſomuch as Pope *Eleutherius* called King *Lucius* by the Title of Vicar of CHRIST, and the Biſhops of *Rome* long after (whilſt any way good) did the ſame. And the *Saxon* Kings preſided in all their National Councils, and made Laws for Religion by the advice of their own Biſhops, by their own Authority; and erected new Sees for Biſhops, and changed them as they ſaw fit: and inveſted the Biſhops by delivering the Ring and Paſtoral Staff.

And

And the ſame power was exerciſed by King *William* the Conqueror, for all things both divine and human in his dominions. And accordingly the Kings and Parliaments of this Nation made Laws in reference to Religion as they ſaw expedient, and enacted many Laws in a direct oppoſition to the ſpiritual, as well as temporal power of the Popes, as you will find *Stat.* 25. *Edw.* 3. *de proviſo. Stat. Hen.* 4. *cap.* 13 and many others: by which Laws long ſince enacted, it is declared Treaſon to receive or harbour any Emiſſaries from *Rome* againſt the Kings Proclamation.

And all theſe not without great reaſon, for the Church of *Rome* by its bewitching ſtratagems, did invade and diſturb both *Engliſh* and *Britiſh* Churches, and diſorder their conſecration by raviſhing their Sees, (and indeed) the *Romiſh* Church unchurched it ſelf thereby.

Beſides did not *Thomas Becket* and his Faction rebel againſt the Crown, in ſeeking to bring the *Engliſh* under the Pope? And had our Anceſtors been then of the now Popiſh opinion, in that great Article of their Faith, (as to the Popes Supremacy) they would not have made ſuch ſtout oppoſition againſt it: it being apparent, that the Body of the Nation then looked on it as a meer Uſurpation, for in the famous Statute of *Clarendon* they condemn it, Decreeing amongſt other things, That all the Clergy ſhould *Bona Fide* ſwear to the King, and none ſhould appeal but unto the Archbiſhop, or from him finally to the King, *&c. Matthew Paris*, *Anno* 1164. And to hinder the Popes medling here, the Kings of *England* often prohibited the Popes Agents or Emiſſaries from entring into this Land; even Queen *Mary* her ſelf exerciſed this power: yea it was adjudged in Parliament alſo, 25. *Edw.* 3. to be Treaſon to bring in the Popes Bulls here.

And if you be well verſed in Hiſtory, and Statutes of your own Countrey, as becomes *Engliſh* men, you muſt needs know, that what Intereſt ſoever the Popes at any time got here, was meerly by catching at Advantages by the neceſſities of ſome of our Kings, and the diviſions of the People, of which they and their Agitators were ſtill the grand Inſtigators.

Upon all which conſiderations, the Judges have declared, that the Act of Parliament for the Kings Supremacy over the Church in his Kingdoms, was not a new, but a Declaration of the old Law; *Cokes* 5. *rep. Cawdries Caſe*, *fol.* 8. And *Anno* 26. *Hen.* 8. what the Popes had by fraud introduced, extorted, and wretchedly abuſed, was by the Royal Power, with advice and conſent of the Lords and Commons, legally rejected.

And

And *Stephen Gardiner* Bishop of *Winchester*, though a Papist, yet in his Oration *de verâ Obedientiâ*, shewed that the King was by right, and by Gods Law the Supream Head of the Church of *England*, &c.

So that it inevitably follows, no *English* or *British* Christian Subject (of what perswasion soever) can with any Conscience, or thankfulness to God, renounce his Mother Christian Church of *Britain* to own a foreign, later, and besides Apostate Church of *Rome*: or desert his Colours from under CHRIST, to list and throw himself into the slavery of that Popish Antichrist, to act against his own Church and Countrey, without being apparently convict before God the World and his Conscience, of being a *Renegado* to his Church, and false unnatural to his Country, and (as our wise Laws upon good grounds declare and define) a perfidious Traytor against his Soveraign.

Moreover if we look back to the Emperors, Pope *Leo* the fourth professed to *Lotharius* the then Emperor (concerning his Imperial Precept) *viz.* we through the assistance of CHRIST promise as much as in us lies, to keep and observe the same for ever.

And Pope *Gregory* called the Emperor *Mauritius* his Lord, and himself his Servant, declaring that he was subject to the Emperors Commands, and accordingly had done his duty in publishing a Law, which the Emperor ordered him to promulge, *&c.* And so should the Popes now return to be Chaplains and Servants to their proper Master the Emperor, as their Predecessors were whilst truly Christian; and the Cardinals to be preaching Parish Priests of *Rome*, as originally they were.

CHAP. VII.

Of the Popes Abuse of the Testimony of the Fathers.

Object. HATH *not the Church of* Rome *the Testimony of the Fathers on her behalf.*

Answ. The Popish artifices for suppressing old Records by forging new, or corrupting the autient copies of the Fathers is apparent. I shall at present only instance a few, S. *Cyprian* altered in many places; and whereas he saith, the Church is founded *super Petram*. *Pamelius* changeth it into *super Petrum*, upon *Peter* instead of upon a Rock; and *Ludovicus Vives* a *Romanist* assures us, that there were ten or

twelve lines put into the printed Copies of S. *Auguſtine*, *de civitate Dei*, aſſerting Purgatory, contrary to the antient Manuſcripts. *Fulbertus Cartonenſis* quotes S. *Auguſtine*'s ſaying of the Sacramental Bread, *this then is a figure*, the *Roman* Edition put in (*as a heretick will ſay*) when indeed S. *Auguſtine* ſaith ſo, and ſo ſpeaks his own ſenſe.

But alaſs, this wickedneſs which all men accompt is the ſame villany with ſuborning falſe witneſſes, ſtopping the mouths of true, and counterfeiting hands and ſeals, is owned by the preſent *Romiſh* Church; and *Sixtus Senenſis* doth highly extol Pope *Pius Quintus*, for his moſt Holy Decree, to burn all Books which he accounted Heretical; to purge all Catholick Authors, eſpecially the writings of the Fathers.

To effect which, the *Belgick* Inquiſitors (appointed by the *Roman* See) ſhall tell you, (*viz.*) we ſtrike out (ſay they) many Errors, in other of the Antients we extenuate, and excuſe them, or by faining a commentitious gloſs, either deny, or fix a commodious ſenſe to their words.

Thus they ſerved S. *Ambroſe* his Works, cancelling and altering whole pages together, contrary to all the old Manuſcripts, as appeared by the Original papers (which *Savarius* the Stationer ſhewed to *Francis Junius*, according to which) the Inquiſitors had ordered him to Print that Edition, *Lugd. Anno* 1559. Omitting innumerable inſtances of like unjuſt dealings, I ſhall only add that memorable account which *Boxhornius*, one of their Divinity Profeſſors at *Lovain* gives of himſelf; that he having been employed by the Inquiſitors to ſtrike out at leaſt ſix hundred places of the Antients, that ſeemed to make againſt the *Roman* Doctrines, was ſo troubled in mind upon it, that it was an occaſion of his turning Proteſtant: and made him reſolve to quit that Religion which could not defend it ſelf without ſuch manifeſt Impoſtures.

And *Clemens* the Eighth, puts the Bible it ſelf into his Index of prohibited Books, and all Editions but their own, condemned and burned by the *Roman* Church. Which abominable forging, evidently ſhews that the Pope and his Conclave find, that both Scripture, and all antient Records make againſt their Innovations, and would diſcover their Impoſture if they were ſuffered to ſpeak out, however the matter of fact is ſo evident, that the *Index expurgatorius*, the Book which directs theſe falſifications, is now come into Proteſtant hands, to the Eternal infamy of the *Roman* Church.

Now

Now let any rational man judge, whether they (who make no Conſcience to invent, alter, and impoſe, and again prohibit what ſeems to make againſt them, who dare write and pretend though never ſo falſe, and who dare corrupt the remains of Holy Saints, deceaſed) are any way fit to be intruſted with the Souls of the living? And whether they that give themſelves up to ſuch guides, do not unnaturally chuſe their own deluſion, and deſperately precipitate their own damnation?

CHAP. VIII.

Of Popiſh Abuſe of Univerſality.

Object. IS *not the Church of* Rome *the Univerſal Church?*

Anſw. *Romaniſts* have no peculiar right to this Title, for though they are made to believe as if there were no other Churches but ſuch as worſhip their Pope; yet Mr. *Berewood* computes, they are not above a fourth part to thoſe who believe in CHRIST. For the *Greek* Church exceeds any other: and the Proteſtants in number and circuit of Teritory, are near equal to the Papal part, theſe are two fourth parts, and the Oriental Chriſtians, who regard not the Pope, and thoſe under Preſter *John*, or the *Abyſſine* Chriſtians, are another fourth part of Chriſtians.

Can any man think then the *Roman* Church to be univerſal, or the Catholick Church in this ſenſe, if they rightly conſider, that the Pope is not owned by the generality of Chriſtians in *England*, *Scotland*, *Ireland*, nor in the Plantations thereunto belonging, nor by thoſe of *Denmark*, *Sweden*, *Tranſilvania*, *Walachia*, *Moldavia*, nor by the large Church of *Ruſſia*, nor by the populous States and Provinces of the *Dutch*, nor by their Plantations abroad: nor by three parts of four of upper *Germany*, nor by two parts of three of the *Switzers*, nor by thoſe of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. nor by all the oppreſſed Souls, that groan under the Popes Tyranny.

How many millions are there in the Eaſtern World, who own not the Pope, the Chriſtians of the *Greek* Church, properly ſo called under the three Patriarchs of *Conſtantinople*, *Alexandria*, and *Antioch*: thoſe of *Armenia*, (who are profeſſed Enemies of *Rome*, and yearly

Excommunicate the Pope, the *Georgian* Chriſtians, with many other leſſer names in *Aſia*.

The *Abyſſine* Chriſtians in *Africa*, all theſe are not the *Roman* Church: beſide even in the Weſtern Circuit, have not Princes and Councils often condemned Popes? what a ſenſeleſs pride is it then of *Rome*, to call her ſelf Catholick or Univerſal, ſhe being at beſt when ſhe was Chriſtian indeed, but a limb of it, and now the impureſt of all. Beſides, as to the pretended Univerſality of this *Roman*, that is to ſay of a particular Church, it began with *Boniface* the third, whoſe vile complyance with *Phocas*, that Heretick, Traytor, and Murtherer of their Maſter and Emperor, was both the bribe and price, that bought that Title, and not out of reſpect to the Pope, but in diſpleaſure of *Cyriacus* of *Conſtantineple*, who from *John* his predeceſſor, had firſt uſurped that Title of Univerſal Biſhop: So that *Gregory* the Great of *Rome*, writing to *Mauritius* the Emperor touching the name of Univerſal, which the ſaid Biſhop of *Conſtantinople* had taken to himſelf, calls it a wicked, prophane, and blaſphemous Title, a Title importing that the times of Antichriſt were at hand, little thinking Pope *Boniface* after his deceaſe, would preſently uſurp the ſame: and prove the Pope to be Antichriſt by the confeſſion of a Pope. And have not the Succeſſors of that Traiterous, Heretical, Bloudy *Boniface*, exactly followed his ſteps to this preſent age?

CHAP. IX.

That Rome *is no true Church of Chriſt.*

THAT Church which overthrows and denies the only rule of Faith, is no true Church of Chriſt: but the Church of *Rome* overthrows and denies the only Rule of Faith. *Ergo*, The Church of *Rome* is no true Church of CHRIST.

For the propoſition: the only Rule of Faith is the Scripture or written Word of God, *John* 5.39. 2 *Tim.* 3. 16. *Eſay* 8.20. Now to overthrow this Rule, is to overthrow the foundation of the Church of God, which is built upon the foundation of the Apoſtles and Prophets, that is, upon the Scriptures of the New and Old Teſtament.

For the aſſumption, that the Church of *Rome* hath overthrown this rule, it is evident: for firſt ſhe hath in the Council of *Trent* added, another

another Rule of her own, to wit, Traditions and Human Inventions, which are contrary to the Scriptures, as CHRIST ſaith, *Matth.* 15. 16. For Gods Ark and Dagon cannot ſtand together. Secondly they overthrow the Scriptures the only Rule of Faith, while they ſubject the Authority and Senſe of it wholly to the Church of *Rome* or the Pope, ſo that Gods Word is not received of the Church of *Rome*, as it is the Word of God, but as the Word of men; contrary to the Apoſtle, 1 *Theſſ.* 2. 13. Mr. *Hooker* ſaith plainly, that in the point of Juſtification (which is the fundamental Doctrine of Salvation) the Church of *Rome* overthrows the foundation, and extinguiſheth the force of the Blood of JESUS CHRIST: ſo that it is no true Church. And Dr. *Whitaker* handling this Queſtion ſaith, the Church of *Rome* is not only not Catholick, to wit Univerſal, but that it is not a true particular Church of CHRIST. And Mr. *Perkins* upon the ſame Queſtion ſaith thus, as for the Aſſemblies of Papiſts if thereby we underſtand companies of men holding the Pope for their head, and believing the Conncil of *Trent*; they are called Churches, but indeed they are no true or ſound members of the Catholick Church: for both in the Doctrine and the Worſhip of God, they raze the very foundation of Religion, as in the point of Juſtification, &c. And King *James* calls the Church of *Rome Babylon*. *Peter Martyr* calls it the Kingdom of Antichriſt. Doctor *Willet* in his *Synopſis*, plainly ſhews the Church of *Rome* to be no true Church, where in the name of all Proteſtants he ſaith, we deny utterly that they are a true viſible Church of CHRIST, but an Antichriſtian Church, and an Aſſembly of Hereticks, and Enemies to the Goſpel of JESUS CHRIST. Doctor *Carleton* alſo, the late Reverend Biſhop of *Chicheſter*, in his learned Book de *Eccleſia*, plainly proveth, and concludeth that the Church of *Rome* hath no Communion with the Catholick Church of CHRIST.

CHAP. X.

Rome *hath no lawful Ordination, nor a lawful Miniſtry.*

ROME hath no lawful Ordination; Firſt, in regard of the efficient cauſe, either remote as the Pope as Head, whence all their Miniſterial Power is derived, or immediate as the Ordainer, on whoſe intention their (*gratia gratis data*) dependeth: ſo that here

is a nullity in the very foundation of the Ordination of the Papal Miniſtry; it is derived from the Pope as head of the Clergy and Church, a Title meerly Antichriſtian and uſurped, and ſo their Miniſtry is Antichriſtian. And if the Pope being Antichriſt, and an Uſurper, and Conſecrating Biſhops by vertue of his Papal Supremacy and CHRIST's ſole Vicar, and *Peter's* Succeſſor, cannot convey any power of Order upon his Biſhops and Clergy: What lawfull Miniſtry can be expected in that Synagogue? So that a learned Father pronounced of them: *Negoſub toto Papatu unum eſſe verum Epiſcopum.* And if they have not one true, or truly a Biſhop, what ſhall we ſay of their Prieſts. Neither have they any Miniſterial Grace, becauſe it depends upon their Ordainers intention, and not upon CHRIST's Ordinance, Grace and Promiſe. Secondly they fail in the formal and final cauſe of Ordination, for they have added a new form, which overthrows the old, and which impoſeth a new end; making the whole Eſſence and Uſe of their Miniſtry to conſiſt in Prieſthood, in the ſacrificing of an Idol, and turning the office of a Miniſter into an Idol-ſacrificing Prieſt.

Here Note, That as our Proteſtant Miniſters have a Charge, and Calling, the Inſtitution whereof is found in Holy Scriptures: for the Word of God ſpeaks of Paſtors, Doctors and Miniſters, which is as clear as the day.

So the calling of the Prieſts of *Rome* falls neceſſarily to the ground, and is of no uſe: for in the Ordination of their Prieſts they are not charged to Preach the Goſpel, but they are expreſsly eſtabliſhed to be Sacrificers of the Body of JESUS CHRIST, which is an imaginary Charge, never eſtabliſhed by JESUS CHRIST, nor practiſed by his Apoſtles; and whereof there is not any one word in all the New Teſtament: So that, that learned Dr. *Brevint* terms that *Roman* Prieſthood, as far as it attempts to really offering, and ſacrificing the Son of God, a moſt fearful Sacriledge. And *Calvin* writing to the King of *Poland*, ſays of the *Romiſh* Clergy, *Totum Sacerdotium Papiſticum*, &c. The whole Popiſh Prieſthood, is not only an impious profanation of the true Miniſtry, but an execrable contumely againſt CHRIST: ſo as whoſoever is a Popiſh Prieſt, (untill he caſt away that Title) he cannot be CHRIST's Servant.

I ſhall conclude with this Argument taken from the definition of true ordination, True Ordination is a Sacred Inſtitution of CHRIST, whereby the perſon ordained, is inveſted with a power to preach the Word of God, and to adminiſter the Holy Sacraments according to CHRIST's Ordinance.

But

But the Ordination uſed in the Church of *Rome*, is not according to CHRIST's Inſtitution, to wit, whereby the perſon ordained is inveſted with a power to preach the Word of God, and to adminiſter the Holy Sacraments according to CHRIST's Ordinance: therefore in the Church of *Rome* there is no true Ordination, therefore no true Miniſtry, therefore no true Church.

CHAP. XI.

That Papiſts are the greateſt Sectariſts in the World.

PApiſts are the moſt notorious Sectaries in the World, becauſe they are moſt guilty of dividing themſelves from all the reſt, by their innovating new Doctrines, and impoſing new Articles of Faith, and making dividing Engins and other impoſitions, which are the cauſes of the diviſions; and then condemning the Churches of CHRIST for not yielding to their uſurpations: beſide they of *Rome* by their Excommunications, and barbarous murthers and hoſtilities, properly firſt departed from us, ſeparating from the Primitive Church of CHRIST, and we then made a ſeceſſion, that we might not be partaker of their Schiſms and Hereſies: beſide the Proteſtant Church did not introduce any one new, nor rejected any one old Doctrine; but the reception of the old Doctrine, and the rejection of the new, is that which made the reformation.

CHAP. XII.

Of the Antiquity of the Proteſtant Religion.

BUT Papiſts wil ask, *Where was your Religion before* Luther? *Object.*
To which we Anſwer, where their Religion never was, nor *Anſw.*
will be found, and that is in the Holy Scriptures, which was long before *Luther*, or the Pope either.

But we Proteſtants demand of them, Where was their Religion in the Apoſtles times, and ſeveral hundred years after CHRIST: Nay we demand of them where was their Religion before their Council of *Trent*, and let them Anſwer if they can?

Beſides

Beſides, let them examine their own *Ranerius*, that cruel Inquiſitor of the Proteſtants of *Piedmont*, above four hundred years ago, who then gives this accompt of them: that of all Sects (as he terms them) they are of the longeſt ſtanding, for ſome ſay they have continued ever ſince Pope *Silveſter*, others ſay from the time of the Apoſtles, that there is no Land in which they are not, and that whereas all other Sects by the horridneſs of their Blaſphemies againſt God, ſtrike horror into thoſe that hear them, theſe lead a righteous life, and believe all things well of God, only they Blaſpheme the Church of *Rome*.

And other antient Records evidence, that thoſe Chriſtians of *Piedmont* were there placed by *Nero*, and have ever ſince continued in thoſe parts of *Italy*, and have ſtill maintained the ſame their Chriſtian true Religion (which *Rome* ſo many centuries of years ſince hath debauched) to the very face of that *Romiſh* Antichriſt: ſo that Antiquity (one great pretence of the new *Romiſh* Religion) is there (without any need of forein inſtance) confuted at home; which hath been the cauſe of ſo many Maſſacres (by the Popes inſtigation) on the perſons of theſe Chriſtians from time to time, ſo unhumanly perpetrated. And their Doctrine is ours in the main points, as appears by their confeſſions; ſo that by their Adverſaries own acknowledgment (many hundred years ſince) they were of very great Antiquity.

And *Sigonius* finds them in *Millan*, *Anno* 1056. and might have found them in *Jeruſalem* in the Apoſtles times by the name of Chriſtians.

And indeed, the Religion the Proteſtant Church profeſſes was perfect and complete many hundred years before the Doctrine and the Worſhip of the Church of *Rome* (as now it is) were in being.

CHAP. XIII.

Of the Popes breach of every Commandment of the Lord God.

THE Rule of Human Life cannot be taken from ſo certain a Standard, as the Ten Commandments; and the expoſitions of theſe given in Scripture, chiefly our Saviour's Sermon on the Mount. Now let Malice it ſelf appear to declare, wherein our Proteſtant Church ſtrikes at any of theſe, or teaches men to diſobey even the leaſt of them! This is the moſt important piece of Religion.

And

And it is certain the deſign of revealed Religion, was to give men clearer notions of theſe moral perfections, to preſs them by ſtronger Arguments, and encourage our endeavours by ſuitable rewards and puniſhments, ſo that if any Religion contradict theſe morals, we are ſure it is falſe, for the revelation of Gods will, muſt be deſigned to make us better than we would otherwiſe be, following barely the light of nature, and not worſe.

If then the Proteſtant Church teacheth men to obey all and every the Commandments of God: and the Church of *Rome* overthrows morality, and contradicts all or any of the ſaid ten Commandments, we then may be ſure which is of God, and which is not: and how far this is done, be pleaſed to judge by theſe particulars.

God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt have no other Gods but me.* Exod. 20. And that God alone is to be worſhipped. I.

But Popery is an Enemy to God, by its ſetting up Idols: To CHRIST by its new found Mediators: To the Holy Ghoſt by putting a Pope in his place.

And as to this Sentence, that God Alone is to be worſhipped: the Popiſh Doctors have blotted it out of the Indices of *Athanaſius*, and S. *Auguſtine*'s Works, and may not any ſober man ſuſpect the *Romiſh* Church, that deceives them in the firſt principle of Religion? but it will remain in S. *Matth.* 4. 10. to reprove theſe Impoſtures for ever.

God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing in Heaven above, or in the Earth beneath,* &c. *Thou ſhalt not bow down to them, nor worſhip them,* &c. II.

But Papiſts make graven Images, and reſemblances of things in Heaven, and bow down to them and worſhip them: beſides they make Images of God himſelf (who is a God inviſible) and repreſent him both in carved work and painting, which are uſed in their Churches, and are received almoſt every where, as *Bellarmin* himſelf confeſſeth in *lib.* 2. *of Images, cap.* 8.

And is not this contrary to this Law of God, which himſelf uttered with his own mouth, and wrote with his own finger: and is it not contrary to what God expreſly forbids in *Deut.* 4. and *Iſa.* 40. yet this they do notwithſtanding the penalty that is added to ſuch: *viz.* Confounded be all they that worſhip carved Images, *Pſal.* 97. 7.

God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not take the Name of the Lord thy God in vain.* III.

But Papiſts teach the Pope can diſpenſe with Oaths and Vows, and may give a man leave to forſwear himſelf and not to make good what he hath promiſed to God: among innumerable evidences, I ſhall only inſtance this, did not the Pope abſolve *Philip* the Second of *Spain*, from the ſolemn Oath whereby he was bound to maintain the Priviledges of the *Netherlands*, which hath been the cauſe of the ſlaughter of many hundred thouſand men in thoſe parts?

IV. God ſaith, and Proteſtant Miniſters teach, *Remember that thou keep holy the Sabbath day.* But the Papiſts allow Markets, Fairs and Interludes, beſides their vaſt multiplication of holy days, made of neceſſity the obſervation of the Lords day ſlacken.

Again God ſaith, and Proteſtant Miniſters teach, *Six days ſhalt thou labour*, &c. But Popiſh Prieſts forbid the People to work ſix days of the week on pain of a mortal ſin: and thus they manifeſtly ſet themſelves above God.

V. God ſaith, and Proteſtant Miniſters teach, *Honour thy Father and thy Mother*, &c.

But Popiſh Prieſts maintain the diſobedience of Children to their Parents, Authorized by their Church, when a Child enters into a Monaſtery or Nunnery, againſt his or her Fathers conſent.

VI. God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt do no murther.*

But Popiſh Prieſts teach it's lawful to murther Kings, and thoſe that oppoſe or deny this their Doctrine they condemn as Hereticks.

VII. God ſaith, and Proteſtants teach, *Thou ſhalt not commit adultery.*

But the Pope allows Stews and Baudy-Houſes, and yearly receives a vaſt Revenue for the ſame, even out of *Rome* it ſelf.

VIII. God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not ſteal.*

But the Pope ſets ſome Princes to invade others Rights and Inheritances: which is both their Doctrine and Practice, and ſo for many Ages have, and do ſet on publick Robbery, againſt the Eighth Commandment.

IX. God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

But the Pope Excommunicates his own Papiſts for witneſſing the truth for their Proteſtant Neighbours, witneſs in *Piedmont*, &c.

X. God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Servant*, &c.

But the Pope wretchedly covets not only our own, our Wives and Servants Lives, Eſtates, Liberties, &c. But Satan-like, alſo uſeth all Stratagems to enſnare our Souls into the ſame perdition with himſelf.

himſelf. Now as you may here ſee *Romes* grand Impiety, ſo it's apparent the Proteſtants are ſafe, as to the moſt important piece of Religion: and Papiſts to add to all their other guilt, perſwade the people, that a ſimple attrition with the uſe of their Sacraments, (without any real converſion of the Soul, or change of Life) is ſufficient to Salvation.

But we know whoever goes to beat down the ſenſe of ſin, by the offer of pardon on any other terms but the ſincere change of a mans life, deſtroys morality which is the Image of God in man, and that this is a moral matter and unchangeable.

Beſides all theſe, the Popiſh Prieſts taking money for penance and abſolution upon it for notorious ſins; is ſo known an infamy, that we have the very Book in our hands (copied out of the Original in the Apoſtolick Chamber) ſetting down the Rates and Sums to be paid for Abſolution, from the moſt horrid wickedneſſes. And Note, offences done againſt the Pope are always ſold higher than ſins againſt God.

CHAP. XIII.

Of the difference between Proteſtant Miniſters and Popiſh Prieſts, as to the Rule of Faith and Manners.

PRoteſtant Miniſters give the Holy Scriptures to be the Rule of Faith and manners unto all; they give addreſſes which may be followed, and exhort men to ſtudy, and ſtrive to inſtruct them in the Holy Scriptures, and conceal nothing from them.

But Popiſh Prieſts forbid the People the uſe of the Holy Scriptures, becauſe it alienates mens hearts from their way; they give them Service in an unknown Tongue, amuſing them with Images, and exterior Ornaments, and forbid thoſe Conſciences they take upon them to Govern, to let any but themſelves and their Confederates, know what Devotion they impoſe upon them: to all Books but theirs they make them blind, and deaf to all Diſcourſes but their own. And as learned Dr. *Sall* ſaith, they will not permit them to know more than their Beads and ſome ſmall Prayer-Book, with the Letanies of the Conception, or S. *Joſeph's Santa Tereſa*, &c. and a Liſt of very great Indulgences for ſmall Devotions.

Beſides Proteſtant Miniſters deſire to have their Doctrine tryed by Friend and Foe, in the ſight of the World, and will be judged by the Word of God.

But Popiſh Prieſts will be Judges of the Word of God, which argues their guilt, for when they are accuſed of Hereſies and Blaſphemies, they will be themſelves Judge of the Queſtion, and conſequently will be both Judge and Party.

CHAP. XIV.

That Popiſh Baptiſm, Maſs, and their Sacraments are Null.

AS to the Sacraments of the Church of *Rome*, their Council of *Trent* determined, that there are neither more or leſs, but juſt ſeven, whereas inſtead of ſeven the Church of *Rome* hath thirteen, for themſelves ſay, that the Sacrament which they call Orders, is ſubdivided into ſeven, which have each of them a particular form, and different Ceremonies, *viz.* the Porters, Readers, Conjurers, Acolytes, Subdeacons, Deacons and Prieſts: but let them juſtifie if they can, their ſeven or thirteen pretended Sacraments in the mean time. The Proteſtant Church doth as clearly as the Sun, evidence that there are but two; and that theſe two are ſufficient, ſeeing one of them (which is Baptiſm) is the Sacrament of our Spiritual birth and entrance into the Church, and the other (which is the Euchariſt) is the Sacrament of our Nouriſhment and growth, untill we attain unto the meaſure of the perfect ſtature of our Lord JESUS CHRIST.

Matth. 28. 19. Now as to the Sacrament of Baptiſm; that is done in the Proteſtant Church, in the very form our Saviour appointed: and this the Papiſts do not deny.

But among them, they cannot be aſſured that they are at all baptized; ſince according to the Doctrine of the neceſſity of the intention of the Prieſt, to the being of a Sacrament, they cannot be aſſured of it; for an Atheiſtical Prieſt can ſpoil their baptiſms: ſo that unleſs they can be certain of that which is impoſſible for them to know, I mean the intention of the Prieſt, they are not ſure they were ever truly baptized.

Their Baptiſm Null.

Beſides a Sacrament is a viſible ſign of an inviſible Grace, which inviſible Grace the Church of *Rome* deſtroyeth, whilſt ſhe placeth the Grace

Grace in the Sacrament it ſelf, as *Seſſ. 7. de Sacramentis Canon. 6.* denying and accurſing only Faith in Gods promiſe to be ſufficient to receive Grace. Thus they deſtroy the nature and uſe of CHRIST's Sacraments, and of Baptiſm in ſpecial, while they ſeparate it from the Doctrine of the Word of God; and from the neceſſity of Juſtifying Faith: So that Church is quite removed from the foundation and built upon another, a falſe foundation. Thus they make a very Idol of their Sacrament, and of their Prieſt together, while to theſe they attribute that Grace which the only Author and Fountain of True Baptiſm can give: they preſent their Children in the Faith of that Church which denies True Faith in CHRIST.

Moreover they deny federal holineſs, to keep up their *Opus operatum, i. e.* whoſoever is Baptized by their Maſs-Prieſt, is by that very work done Converted, *&c.* And thus by their fantaſtick Converſion, they ſeek to fruſtrate their real Converſion, and by their counterfeit Chriſtianity they force to overthrow the Covenant of the Goſpel, Spiritual Regeneration, and indeed the Foundation of all True Chriſtian Religion.

And as to the Sacrament of the Euchariſt, the Proteſtant Church therein indeavours to raiſe up a mans heart to JESUS CHRIST which is in Heaven.

But that of *Rome* abaſeth JESUS CHRIST, and puts him into the hands of men, they make their breaden God, adore, and then eat him up: and according to their Doctrine, CHRIST did eat his whole ſelf, and drink his own body; for they will have the Body to be in the Cup, which is highly ſcandalous to *Jews* and *Turks*.

The *Romiſh* Church alſo teaches, that CHRIST is offered often in the Sacrament of the Maſs, which is directly contrary to the Apoſtle, who expreſly and without contradiction ſaith, that he is not offered often.

They further Teach the Maſs is an unbloody Sacrifice, and yet Propitiatory for the Remiſſion of Sins of the quick and the dead.

This directly oppoſeth the Apoſtle, who ſaith in expreſs words, without ſhedding of blood there is no Remiſſion, and where there is Remiſſion of ſins there is no more Offering for Sin: but in the Sacrifice which JESUS CHRIST Offered to God on the Croſs, there is Remiſſion of Sins, therefore there is no more Offering for Sin, and conſequently it is falſe that the Maſs is an Offering for Sin, and a Propitiatory Sacrifice. Beſides in all Sacrifices, that which is Offered muſt be Conſecrated, and they pretend to Sacrifice the Body of our Saviour, which cannot be Conſecrated; for who can Conſecrate

The Maſs Null.

the Son of God, who is he alone that doth Conſecrate us: ſo then the Sacrifice of the Maſs doth in this appear to be null.

Now as to the Inſtitution of the Lord's Supper, our Lord JESUS CHRIST preſents the Cup to all thoſe to whom he had diſtributed the Bread, ſaying to them, *Drink ye all of this*, &c.

But the Church of *Rome* forbids the People the uſe of the Cup of the Lord, *&c.* and this with a *Non obſtante*, notwithſtanding the Lord's Command to the contrary.

And thus directly and formally oppoſeth JESUS CHRIST and his Apoſtle S. *Paul*, who ordains in expreſs words, *Let a man examin himſelf, and ſo let him drink of that Cup.*

And as for theſe words, *Take eat, this is my Body*, it muſt be either *cibus Animæ, vel Corporis*, and then if bodily food, how can it nouriſh the Soul? and if ſpiritual food, how can it enter into the body? Beſides *Deus non poteſt facere quæ naturæ ſuæ ſunt contraria.* Now *Ambroſe* reſolves this with us, and ſaith *Corpus nutritur pane Symbolico, anima vero corpore Chriſti.* Which agrees with the whole ſcope of the Scripture, ſpeaking of it every where in a ſpiritual ſenſe, and figuratively.

Moreover if CHRIST's Body be really preſent in the Sacrament, as Papiſts affirm, where is the outward viſible ſign? And the Inſtitution of the Euchariſt being but to laſt *uſque quo venerit*, until I come, if CHRIST be really, corporeally, and ſubſtantially preſent in the Sacrament, as the Church of *Rome* teacheth her Creatures to believe upon pain of Damnation, their Tranſubſtantiation, is a meer cheat, for the Sacrament it ſelf then ceaſeth,

Their Sacraments Null.

CHAP. XVI.

That Popiſh Miracles are Null.

MIracles were the firſt foundation (as a learned Author affirms) and moſt authentick proofs for invocation of Saints, veneration of Images and Reliques, Pilgrimages, Purgatory, Monaſtical Vows, and moſt of the gainful articles of the *Roman* Church. As for thoſe, I appeal unto any that have any Fear, Zeal, or Love for the Lord JESUS, whether it be not offenſive to ſuch to obſerve their Legends ſtuft with greater Miracles wrought by ſome of their fabulous Saints, than ever JESUS wrought, and to hear ſo many

of

of their Church ſay, that their S. *Francis* did more Miracles than CHRIST himſelf! though S. *Chryſoſtom* ſaith, that there were no footſteps of the power of Miracles left in the Church in his time. And S. *Gregory* thinks them unneceſſary among believers, and ſo do many others, yet in the dark Ages, Miracles were frequently pretended, as wrought by Saints living and dead, as appears by the Legends of their Church, which Relations are ſo ſenſeleſs, ſo ridiculous, ſo impoſſible and unlikely, ſo little agreeing with Chronology, Hiſtory, or Geography, that many of their *Roman* Writers are aſhamed of them: hence their own *Canus* complains, that theſe Authors of Saints Lives with falſe and counterfeit fables, have blemiſhed the Lives of Saints; and the ſame Writer ſaith, that the Author of their ſo famous golden Legend, was a man of an Iron Forehead, and a Leaden Soul.

CHAP. XVII.

That Saints know not the hearts of men.

BUT Papiſts will ſay, *Do not Saints know the hearts of men?* We Anſwer No, for *Solomon* expreſly declares in his Prayer in the Conſecration of the Temple, (an occaſion in which he was eſpecially guided by the Spirit of God) *That thou, even thou only knoweſt the hearts of the children of men*: and again in *Eccl.* 9. 5, 6. *The dead know nothing, and have no Portion in the things that are done under the Sun.* *Object.* *Anſw.*

CHAP. XVIII.

Whether Papiſts worſhip Saints with an inferior Worſhip, and of the Blaſphemies of their Roſary-Worſhip.

PAPiſts ſay they worſhip Saints with an inferior worſhip: but that this is not ſo, you may ſee in their very Roſary, otherwiſe called the Virgins Pſalter; for is not that made up of ten *Aves* to one *Pater* to God. Her they have created the Queen of Heaven and of all the World, and leaving unto God the Throne of Juſtice, they have given her the Throne of Grace, to which Sinners may appeal

appeal from the ſentence of the Throne of Juſtice; herein they exalt the Creature in the opinion of the people above the Creator, for all appeals are made from an inferior to a ſuperior Court. Secondly, they thereby eſtrange men from God, for thoſe that believe it will be ſure to go to the Throne of Grace (that of the Virgin) and let God alone in his Throne of Juſtice. The directors of the Conſciences of thoſe of the *Romiſh* Church are full of theſe; *Vicgas* the Jeſuit ſaith, this is the Virgin *Mary*, with whom God hath divided his Kingdom, for God hath reſerved Juſtice for himſelf, and given Mercy to his Mother, wherefore if any find himſelf aggrieved by the Court of Juſtice, let him appeal to the Throne of Mercy, the Mother of God, the Lady *Auguſta*.

And their *S. Bonaventure*, hath cauſed her to be adored by the Heatheniſh Title of the Queen of Heaven, and to be invocated by the impious name of the Mother of the whole Trinity. And hath tranſported all the addreſſes made to God in the Pſalms, to our Lady, viz. *Let our Lady ariſe, and let her Enemies be ſcattered. I will ſing of the mercies of our Lady. Save me O Lady for thy Names ſake. In thee O Lady have I put my truſt, I ſhall never be confounded. Our Lady is our refuge and ſtrength, our very preſent help in trouble.* And that nothing be wanting to the height of Impiety, that their blaſphemous Saint hath expelled the Son of God from the right hand of Godhis Father to give place to his Mother. *The Lord ſaid to my Lady, ſit thou on my right hand, till I have made thine Enemies thy Footſtool.*

And their S. *Bernardin* of *Senes* ſaith, All ſerve to the Empire of the Virgin, and of God himſelf.

Let all Chriſtians that are in their right ſenſes, judge whether thoſe blaſphemies owned by the Church of *Rome*, and theſe her enormities of foul Doctrine, do not ſhew her ſelf to be the Mother of all Abominations, and the Synagogue of Satan?

CHAP.

CHAP. XIX.

That the Scriptures are the true ſtandard, to try and know good from evil Spirits.

YET is it not a ſtraightning to the Spirit of God, to bring all Miracles and Revelations to the touchſtone and examen of the Scripture? *Object.*

If the Scripture were a Rule formed by man, or by Angels, the Spirit of God could not be ſubject to any Rule ſo much below it ſelf. But all Scripture being of Divine Inſpiration, holy men of God ſpake as they were moved by the Holy Ghoſt, ſo that it is of great uſe againſt the wiles of the Devil, to have a certain and fixed ſtandard, to which we may bring any thing that is broached under the name of Spiritual Truth, and may thereby (as the Scripture ſaith) try the Spirits whether they be of God; and may know the voyce of the Holy Spirit, and good Angel, from that of Satan, even when he transforms himſelf into an Angel of Light: and it is an honour to the Spirit of God, which (by means of ſuch a ſtandard and rule) appears ever like himſelf, that is, uniform and conſtant, without any variableneſs or ſhadow of changing. *Anſw.*

CHAP. XX.

Whether the Scriptures Interpretation be diverſe?

BUT is not the interpretation of the Scriptures diverſe? *Object.*

The Ignorance and perverſeneſs of Interpreters cannot in the leaſt take away the Honour from the Scriptures of being a ſtandard and rule in ſpiritual things, no more than the ignorance and perverſeneſs of a man in giving the interpretation of the Law, ſhould detract from the honour of its being the rule and ſtandard of judging in Civil things. And indeed it is various, not in reſpect of the things ſpoken of, but in reſpect of mans Vanity and Ignorance. Beſides it's the known practice of the Papiſts (by obſcure Allegories) to draw a veil, and caſt thick clouds betwen us and the Scriptures, and then cry out, they are myſterious, obſcure, dark, hid. But if *Anſw.*

our Goſpel be hid (as the Apoſtle ſaith) it is hid to them that periſh, in whom the God of this world hath blinded their Eys, and then they cry out there is a defect in the Object, whereas the way by which they would enlighten it, renders it a thouſand times more dark: thus running from the Holy Scriptures and the way which the moſt wiſe God hath fitted for our converſe with him in Spirituals, they blindly give themſelves up to the conduct of ſuch Guides whoſe practice and intereſt it is to miſlead them, and ſlighting that way of converſe which God hath made their portion here below, they loſe the bleſſings of their preſent ſtate, and all thoſe Influences which God conveys unto us by mediums of his own fitting; and inſtead of increaſing in knowledge, they ſubject themſelves to the dreaming vanities of human inventions, and grow vain in their imagination, and have their fooliſh hearts darkned by that Prince of darkneſs: as appears by their heretical opinions.

CHAP. XXI.

Whether ſome Scriptures are not hard to be underſtood, and to whom?

Object. YET *is it not affirmed by S.* Pet. 2 Peter, 3. 16. *that ſome things in S.* Paul's *Epiſtles are hard to be underſtood?*

Anſw. But who doth this hardneſs or difficulty here ſpoken of hurt? but men unſtable and unlearned, whoſe corruption and depravements makes unſtable: men that are double in their ends, and therefore unſtable in their ways, as appears by their wreſting, and deſtroying of the Scriptures there ſpoken of, and not only thoſe hard places, but others alſo to their own deſtruction: whereas the Scriptures afford us a very clear light, for directing our belief in the moſt important things, which if we ſtudy with due humility and ſyncerity, imploring God for the Grace of his Holy Spirit, for our inſtruction and aſſiſtance; and uſing our utmoſt endeavours we ſhall not be overcome, nor periſh in ſin or error; but ſhall be preſerved from them.

CHAP.

CHAP. XXII.

Of the Popes farther Abuſe of the Scriptures, with other of their practical Enormities.

THE *Roman* Church commands under pretence of Religion, on certain days to abſtain from certain meats; and forbids Prieſts to marry.

And thus directly oppoſeth, and expreſly teacheth what this great Apoſtle Saint *Paul*, calls a Doctrine of Devils, *Col.* 2. 2 *Cor.* 10. 2 *Tim.* 4. 1, 2, 3.

The Popiſh Church profeſſeth to believe that JESUS CHRIST is on Earth in reſpect of his Human Nature.

Which is contrary to what he himſelf ſaith in S. *John*, chap. 12. & 16. and contrary to the expreſs words of S. *Peter*, *Acts* 3. that the Heavens muſt receive him until the time of the reſtitution of all things.

Papiſts teach that the Souls of thoſe that die in the Lord are tormented after this Life in a Fire which they call Purgatory.

Which is directly contrary to the Holy Ghoſt, who declares in expreſs terms, *that bleſſed are the dead that die in the Lord, from henceforth, yea ſaith the Spirit, that they may reſt from their labours, and their Works do follow them.* And againſt the expreſs words of the Book of Wiſdom (which was Canonized by their Council of *Trent*) *The Souls of the Juſt are in the hands of God, and no Torment ſhall touch them.*

As to the methods whereby Popes crept into their practical Enormities, it's obſervable that *Rome* for the advancement of her Popes of the firſt Ages forged many Epiſtles, which are by themſelves ſince confeſt ſpurious; and carried on their deſigns by forging Writings, Deeds, Miracles, Viſions, Propheſies *&c.* and to all theſe have added this, the Rule of *Conſtance* which ſtands them in great ſtead, That no Faith is to be kept with Hereticks, *i. e.* with ſuch as are not of their opinion. And this is ſo far heightned by their Caſuiſts, who aver that a Law or Covenant obligeth not when a man hath no intention to oblige himſelf, ſo that a man may ſwear with his outward man, yet his inward man is free, hereby they can promiſe and never perform, ſpeak and ſwear one thing, and intend another: inſomuch that if a *Romiſh* Prieſt be called in queſtion, he may anſwer No,

having this mental reſerve, that he is no Prieſt of the Devil. By ſuch means they have a notable help at a dead lift, to keep their Proſelytes cloſe to their Faction, who if they be broughht upon Tryal of their Lives, may ſay and ſwear they know no more of this—or that—than the Child unborn, if they have this reſerve, they knew no more of this or that with an intent to let you know it. All which exactly hints to the followers of the Beaſt mentioned in the Revelation of S. *John*, *That they received a mark in their right hand, and in their forehead*; they can ſometimes own it and ſometimes hide it, as they pleaſe. Hence proceeds their *Piæ fraudes*, *pia mendacia*, their equivocations, their godly deceits and lyes, as are made and told for the advancement of their Religion, and to ſtir up Devotion. Hence they bely their Adverſaries in their Lives, Doctrine and Death, as we know in *Luther*, *Calvin*, *Beza*, Biſhop *King*, and others.

Hence they counterfeit falſe Fathers, and by their ſaid Index, make the true ones ſpeak as they liſt, and thruſt a thouſand of lies on the poor people: as the Hiſtory of *Loretto*, the *Dalmatian* Prieſt, who having his bowels plucked out of his body by the *Turks*, took his guts in his hand (if we will believe it) and went many days to *Loretto*, and there was cured: they alſo abuſe the credulous people by their Legends in *Latine*, *Engliſh*, and other Languages: That the power of S. *Patrick*'s Prayer (as they write) made a ſheep bleat in the belly of him that ſtole it: and of an Heretick who was Converted by ſeeing S. *Anthony*'s Horſe worſhip the Hoſt, with innumerable ſuch ridiculous fopperies. And as to the ſteps whereby Popes climbed up to their Pride, Pomp, and Grandeur, the Popes (from being plain preaching Biſhops as they were at firſt, who were then always choſen by their Maſter the Emperor, untill after *Charlemaign*) they firſt neglected their ſaid Maſters choice in their Election: and to bar them for the future, rebelled againſt them, and to make themſelves more ſecure, they ſet up the Order of the Canoniſts and Scholaſticks, againſt the Power of the Civil Law, which antiently maintained the Right and Power of the Emperors and Princes; and they confirmed theſe Canoniſts and Decretals to be unqueſtionable, thus as much as in them lies to annihilate the Authority of the Holy Scriptnres. Then they gave themſelves the Title of Lord of *France*, and of all the habitable World, and forced the Emperors to ſubmit to them, even as to hold their ſtirrups; and make it a fundamental point of their Religion, that the Pope can Depoſe and Murther Princes, and not content with all this, they alſo *Lucifer*-like, aſſault the very Seat of God, ſitting in the very Temple of God; and is not this then that very

very Antichriſt indeed? And all this have they conſpired into, from being Servants of the Emperors, verifying the old Proverb, ſet a beggar on horſeback and he will ride to the— *En Epulum Diaboli, ſic ſic glomerantur in unum innumeræ peſtes Erebi*, Claud. Since Popes then eſteem Rebellion againſt God, and Princes to be Religious: and accompt thoſe that are obedient to Gods Laws, and to their lawful Princes, Hereticks: who would not be ſuch Chriſtian Hereticks? And who would be of that rebellious Antichriſtian Religion? whoſe principles if their creatures be true unto, they muſt abandon choice, and obey their Superior right or wrong; and every immortality he commands is duty upon damnation, the more contrary to their reaſon and averſe to their nature, the greater merit. A Religion that would make men Pious by Impieties, that cauſeth a world of murthers and incendiaries, deſolation of Cities, and whole Provinces, that is deſtructive to all Government, the abyſs of abyſſes, and Sea of abominations?

Againſt ſuch prodigious impoſtures, S. *Paul* ſaith, and Proteſtant Miniſters teach, that God is angry with ſuch ſins: and that God gives over ſuch to a reprobate mind, being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murther, debate, deceit, malignity, whiſperers, backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to Parents, without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they that commit ſuch things are worthy of death, not only to do the ſame, but have pleaſure in them that do them. *Rom.* 1. 28, 29, 30, 31.

CHAP. XXIII.

If Mahumetans, Jews and Pagans, have not a more certain Bona Fides *than Papiſts have.*

AS for Jews, Pagans and Mahumetans, we cannot deny but they have a more certain *Bona Fides* than Papiſts: for Jews who ſee not beyond the Old Teſtament are tolerable, and Pagans by their natural darkneſs without revelation are excuſable and, *Mahumet* was ſo honeſt to own what he would be at: and all theſe, if Enemies yet not Traytors, but the Pope profeſſing Chriſtianity, doth in-

Doctrine and Practice renounce it, and presuming to be the Catholick, doth Treacherously Massacre to his utmost, all that worship CHRIST, instead of his pretended Vicar.

CHAP. XXIV.

Of Popish designs in their implicit Faith, Auricular Confession, freeing Ecclesiasticks from the Obedience of their Princes, forbidding Priests to marry, and Purgatory.

AS to implicit Faith, this their Doctrine (which is below the honour of true Religion to desire to be taken upon trust) is a policy of their Priests to secure their evil practices from being enquired into, and a device to make their disciples depend on them as infallible Oracles, who can by this means lead them blindfold whither they will, and impose any thing on them, that serves their Interest, under the pretence of Religion.

And for Auricular Confession: this was of old voluntary to a Divine, and only used in case of a troubled Conscience, or strong Temptation, but Popish Priests make it now necessary; and wherefore? but to make themselves Masters of every mans secrets, to discover the least inclination of their proselytes to leave them; to keep the Laity in awe, and make them venerate and depend upon their ghostly Father as their Guide, who hereby hath them all at his mercy: and yet their Doctors affirm, it's lawful to discover what is revealed to them in Confession in some cases, especially if it concerns the *Roman* Church; and accordingly they can draw what they will within some head of Religion, and then they have this salve, that it concerns their Church.

As to their freeing Ecclesiasticks from the Obedience of their Natural Princes Authority, this they do that the Pope may have Subjects Numerous and Potent to give Intelligence and abett his Interest in the Bowels of all Kingdoms.

Now as for their forbidding their Priests to marry, this they do that what they have cheated or scraped during their Lives, the Pope who challenges it, may have all at their death, this they properly call the spoyls of the Clergy; so that a Rich Clergyman can no sooner fall sick, but the Popes Collectors gape about him for his Goods,

Goods, and ſet Guards about his Houſe, by which means Biſhops have not had left ere they were dead, a Candleſtick or Cup to drink in; yea they have been deſerted upon their death-beds, and famiſhed for want of meat to eat: may all that bind themſelves ſlaves to ſuch a Maſter be ſo deſervedly uſed.

And as to their Purgatory, their Prieſts (viſiting men in their extream ſickneſs) terrify dull Sinners with their crimes, who frighted in a ſort out of their wits, together with their inſinuations, are wrought to part with their ready Moneys and Lands, to avoid the imaginary fire of Purgatory, running at the ſame time into the real Torments of Hell by their wicked Life.

And indeed this Purgatory and Prayers to deliver Souls from thence (being a novel fancy) was feared and ſuſpected by ſome of themſelves, but at length it was Countenanc'd and Decreed by that Church, thereby to oblige the people frankly to part with their Moneys, for themſelves or deceaſed friends, to thoſe who ſell their Prayers ſo commonly, that they occaſioned that Proverb, *No Peny no Pater Noſter*, and to convince us that money is the only thing ſought by the Church of *Rome* in thoſe Abſolutions, the ſaid Book of Rates tells us, that thoſe Acts of Grace cannot be granted to the poor who have nothing, and therefore cannot be comforted. Do not our *Engliſh Romaniſts* then hug their Chains, and Adore thoſe that abuſe them with ſuch fripperies and new Articles of Faith, to carry on the deſigns of the impoſers, and the deſtruction of their over credulous confidents?

Let any rational man judge whether thoſe things theſe call Religion are not meerly arts to enſlave the people and enrich themſelves: for what the Popes ſteal is their right, and what they cheat muſt be their due, and from ſuch Arguments as theſe they ſay all they can ſay for Popery; ſo that they ſecretly laugh at the peoples credulity, who will be impoſed upon by them: As that Cardinal to the people, that flocked about him, *Qui vult decipi, decipiatur.* And as that blaſphemous Pope ſaid, *O quantum lucri attulit vana iſta fabula Chriſti.*

Whether bad Actions may not happen in a good Religion? as of old in the Church of the Jews. *Object.*

Thoſe corruptions in the Church of *Iſrael* were only *de facto*, but not *ex decreto*, they were not ſolemnly ratified by Decrees and Canons. But the horrible abominations in the Church of *Rome* are not only of Practice, but they alſo ſtand upon their irrefragable Decrees, *&c.* *Anſw.*

and

and that under moſt direful Anathema's, to be obſerved of all their party as the inviolable Rule of their Religion: which cannot conſiſt with the Doctrine of Salvation.

CHAP. XXV.

Whether Proteſtants do not hold a Papiſt may be Saved.

WE ſay as a man that hath the Plague may live, but not by the Plague; ſo Popery being the bane of Chriſtianity, and enmity to mans ſalvation, thoſe that are ſaved among them muſt be ſaved from Popery not by it: as famous Biſhop *Jewel* (*def. Apol. par. cap.* 22. *div.* 1.) ſaith, if we ſhould content our ſelves to turn to the Pope and to his Errors, we ſhould kindle Gods wrath againſt us, and clog and condemn our Souls for ever. And in another place he ſaith, ſo the caſe ſtood that unleſs we left the Pope, we could not come to CHRIST. And Doctor *Broughton*, God can ſave a man at the laſt, but as Gods word is infallible, ſo ſaid he if a man lives and dies in the Faith of all the Articles of their Council of *Trent*, he cannot be ſaved. Doctor *Whitaker*, a man for his Learning and Judgment approved of the Churches of CHRIST abroad, and of this of *England*, ſaith thus of *Rome*, *Quare deſerendum eſſe dicimus ab omnibus*, &c. Wherefore we ſay ſhe ought to be forſaken of all men who will be ſaved, becauſe it is not any true Church at all, nor any ſalvation to be hoped from it: and he proves the Church of *Rome* (amongſt many other Arguments) to be no Catholick, no Apoſtolick, nor a true Church, from the Council of *Conſtantinoples* four Notes.

Dr. *Whit. de Eccl. con. qu.* 6.

For ſhe holds not the Catholick Apoſtolick Faith, becauſe ſhe hath not the pure Preaching of the Word, and the right and lawful Adminiſtration of the Sacraments, obſerved by the Apoſtles, and inſtituted by Chriſt. She overthrows the Foundation, to wit, Juſtification by Faith, and many other Foundations, to the number of 18, ſet down by Dr. *Whitaker*, therefore they cannot be ſaved, ſaith he perſiſting therein, *ergo nulla Eccleſia*.

For Argument, That Church wherein Salvation ordinarily, or by ordinary means cannot be hoped, is no True Vifible Church of CHRIST.

But in the Church of *Rome* Salvation ordinarily, or by ordinary means

means cannot be hoped for, therefore the Church of *Rome* is no true visible Church of CHRIST. For the proposition it is a Maxim, *extra Ecclesiam nulla Salus*, out of the Church no Salvation, necessarily implying that Salvation is only to be found in the Church, so that no Salvation, no Church of CHRIST, also that a true Church of CHRIST must needs have the ordinary means of Salvation.

For the assumption it is proved divers ways, as thus, the Preaching of the Gospel of the pure Word of God, is the only ordinary means to beget Faith unto Salvation, *Rom.* 10. 14, 15, 17. Now the Gospel, Word and Faith of Salvation is not permitted to be preached or believed in the Church of *Rome*. Whereupon the Learned *Chemnitius* saith of the Church of *Rome*, *Infelicem ergo Ecclesiam*, &c. O unhappy and miserable Church, for whom the Council of *Trent* decrees, it unlawful to Believe, to Preach, or Teach that Blessedness of Man, confirmed by the Testimonies of *David*, and of all the Prophets! For the purpose they may not Preach nor Teach the Saving Doctrines of Salvation, as the justifying Faith, which is an affiance particular and certain justification by Faith, consisting in the sole imputation of CHRIST's Righteousness, and the like.

Doctor *Reynolds*, another shining Light of the University of *Oxford*, in his Verses upon the third conclusion handled in the Schools, *November* 3. 1579. saith, If that ye seek Eternal Life, see that ye *Rome* forsake.

Mr. *Perkins* in his *Reformed Catholick*, in the *Prol. Sect.* saith, That all those that will be Saved, must depart and separate from the Faith and Religion of the present Church of *Rome*: he also writ a Treatise to prove a Papist cannot go beyond a Reprobate. The same do all Protestants affirm of all those in whom Popery is predominant practically, and overcometh Christianity.

Here is the Judgment of those Learned Divines, and therein the consent of both the Universities, *Oxford* and *Cambridge*: for their Books were allowed for Printing by the principal Doctors of the several Universities then resident in them.

Nor is it to be taken for the Judgment of the Universities only, but also of the whole Church, as it appears evidently by the continuance of it from time to time, in the writings of those famous Learned Men successively one after another. It was divers years proclaimed openly in the publick Schools by Doctor *Reynolds*, ratified after by Dr. *Whitaker* in his publick Lectures of Divinity, and confirmed by Mr. *Perkins*, and by every one of these published in print, with the Approbation of our Church and State.

And this hath been the judgment and practice of the Churches of God in all the Protestant Countries, for the space of more than a hundred years, to declare and testifie our separation from the Church of *Rome* in respect of Faith and Religion, to be a matter of absolute necessity, especially if we consider that every Parish Church throughout the whole Land, is enjoyned to have the Book of Bishop *Jewel* with the rest of his Works for all men to read, and that they were all new Printed to that end.

CHAP. XXVI.

What is the Sentiment of the Church of Ireland, *of the Religion of the Church of* Rome?

DOctor *Downham* Bishop of *London Derry*, in his Sermon preached before the Lord Deputy of *Ireland* and the whole State, *April* 22. *Anno* 1627. having taken for his Text, *Luke* 1. 74. In the midst of his Sermon, openly read the Protestation subscribed by the Archbishop, and all the Bishops of that Kingdom, That

I. The Religion of the Papists, *i. e.* of *Rome*, is Superstitious and Idolatrous.

II. Their Faith and Doctrine Erroneous and Heretical.

III. Their Church in respect of both, Apostatical.

To Sell them therefore Toleration, is to set Religion to Sale, and with that their Souls, which CHRIST Redeemed with his Pretious Blood.

To give them Toleration, is to make our selves accessory to their Abominations, and to the Damnation of their Souls.

CHAP.

CHAP. XXVII.

That the Popes of Rome *have no true Succeſſion, even by their own Laws.*

HAVE not the Popes of Rome *their Succeſſion from the Apoſtles?* *Object.*
They cannot ſucceed to the Apoſtles Inheritance, who have *Anſw.*
not the Apoſtles Faith, and that only is the Catholick Church, which retains the true Worſhip of God: but the Church of *Rome*, (as it conſiſts of *Trent*) neither retains the Old Religion of the Scriptures, nor that of the Primitive Church in general, nor that of the Antient Church of *Rome*; for they have omitted, added and altered ſo many points, that though *Rome* hath the Old Name, it hath long ſince loſt the Old Faith: ſo that we may now ſeek *Rome* in the midſt of *Rome*, as *Juvencus Vitalis* ſaith, for ſhe hath not now the Faith, the manners, nor the worſhip of the Primitive *Roman* Church. For it appears that in the time of the Old Religion of *Rome*, you might then have ſeen there, Churches without Images, Prieſts under no Vows of Single Life, no Tranſubſtantiation nor half-Communion, but the true Sacrament Celebrated in a known Tongue, and Prayers and Letanies in a known Tongue alſo, without any names of Saints, or *Ora pro nobis*, they had then no Jubilees, no Indulgencies, no conſtrained *Cœlibats*, no cuſtomary Auricular Confeſſion, no Apocrypha in the Canon of Scripture, nor the reſt. And as to Popes ſucceſſion, what ſhameful interruptions and ruptures by Schiſmaticks, Murtherers, Hereticks, *&c.* condemned by General Councils, and other uncapable perſons, the pretended Succeſſion of *Rome* is accompanied with, beſide the Novelty of their Uſurpation it ſelf, together with the Conjurations, Perjuries, Bribery, Murthers, *&c.* that are the uſual Artifices of obtaining the Papacy is manifeſt, and beſides all this, their very Election hath alſo by their own Laws many Ages ſince been void and null, as a Learned *Romaniſt* hath long ago proved, which was addreſt to the Emperor, and to all Kings and Princes of the Chriſtian World? and preſented to King *James* of bleſſed memory, who cauſed it to be Printed, and *Anno* 1622. it was Engliſhed and the Book to this day unanſwered.

The Learned Doctor *Sall* hath also fully discovered their collusion and filthy Practices of those Elections, and proves that *Sextus Quintus*, *Clement* the Eighth, and *Paul* the Fifth, were no Popes, and the Cardinals made by them no Cardinals, and had no Power to Elect Popes by their own Laws. What are then the Popes Elected by such Cardinals to this time? All whose Authority and Succession, was and is void, even by their own very Laws: yet upon this rotten thread hangs the Headship of the pretended Vicar.

CHAP. XXVIII.

If the Popes long outward Prosperity may not be an Omen of their final Ruin?

Object. BUT *hath not the Church of* Rome *had a long continued Peace and Prosperity? Whereas the Reformed Churches have been still most of them in troubles and afflictions.*

Answ. Omitting that *Rome* hath been still one grand cause of all their afflictions, we say it's true that the Church of CHRIST is sometimes fluctuant, as the Ark of *Noah*, sometimes moveable as the Ark in the Wilderness, and sometimes at rest as the Ark in the Temple: in persecution, in removes, in peace, having this Motto, *Premimur, non opprimimur.*

But the Popish Church though she saith in her heart, *Sedeo Regina*, I sit a Queen, and am no Widow, and shall see no sorrow, (which is *Babylons* voice saith, *Augustine* and *Aquinas*) therefore shall her plagues come in one day, death, mourning and famin, and she shall be utterly burnt with fire, for strong is the Lord who judgeth her; as she hath fallen culpably, so shall she fall penally, like that of *Jericho* which can never be reedified: as *Sibylla* long since foretold, *Tota eris in Cineres, quasi nunquam Roma fuisses.* When the Wars began in *Germany*, *Anno* 1619. a massy stone fell down upon a great Brass Image of S. *Peter*, that had *Tu es Petrus*, &c. fairly embossed upon it, standing in S. *Peter*'s Church in *Rome*, and so shattered it to pieces, that not a Letter of that Sentence (whereon *Rome* founds her claim) was left whole to be read, saving this one piece of the Sentence, *Ædificabo Ecclesiam meam.* I will build my Church; this was left fair and entire.

CHAP.

CHAP. XXIX.

Of the diſunion and diviſions that are in the Popiſh Church?

NOW whether the greateſt Unity be in the Proteſtant Church or in the Popiſh, you may ſee by theſe parallels.

The Proteſtant Church hath but one head, JESUS CHRIST, which all Chriſtians do unanimouſly acknowledge.

But the Papal Church hath another head, *i. e.* the Pope, which moſt of the Chriſtian World diſowneth: and what that is, whether a Pope or a General Council or only both conjunct, themſelves are not agreed; beſides, thirty times at leaſt, their Church hath had more heads than one at once, and often many, one being for one, and another for another, ſo ſchiſmaticall were they.

The Proteſtant Church hath the ſame Articles of the Creed, and the ſame Canonical Scripture as their Religion, which all Chriſtians own.

But the Papal Church hath invented and added many new Articles of their Faith in their *Trent* Council, quite oppoſite to the Chriſtian Faith, which moſt of Chriſtendom diſown.

The Proteſtant Church hath the pure Chriſtian Worſhip in Prayer and Sacraments, and hath no more than moſt Chriſtians are agreed in, and it leaves out nothing but mens additions.

But the Popiſh Maſſes, Sacraments, and other acts of Worſhip, are ſuch which moſt of Chriſtians reject: and to ſhew their diſunion amongſt themſelves, there are more Books written by Papiſts againſt each other, than are by all the Sects of Chriſtians in the World ſet together.

Beſide there are more of Parties and Sects amongſt them, than among any other, Jeſuits, Dominicans, Thomiſts, Scotiſts, Nominals, Reals, Franciſcans, Benedictins, Carthuſians, Carmelites, and many others.

And if they ſay they have a common ſtanding infallible head who ends all eſſential differences among them, this cannot be, ſince Papiſts as aboveſaid are ſome for the Pope, others ſay the Council is Judge, others that the Pope and the Council together are the Juge, others

ſay it is the body of the Church throughout the World that ought to be the Judge. Now as for the Popes, how many of them have been condemned for Hereticks, Murtherers, and Sorcerers, and other abominations, beſides their general ignorance in Divinity is apparent: and for Councils, they have had none theſe 115 years, ſo that if either a Council without the Pope, or with him be the Infallible Judge, they have long ago loſt their Infallibillity.

Beſides that that is quite otherwiſe, I ſhall inſtance in the utter differences that are between the Dominicans and the Franciſcans in theſe grand Opinions touching the Conception of the Bleſſed Virgin, the Franciſcans holding her immaculate Conception, according to the Revelation of their S. *Bridget*: and the Dominicans preaching directly the contrary, according to the Revelation of their S. *Catharine*: Now one of theſe muſt certainly be falſe, what becomes then of the Popes and their Councils Infallibility, who have ſo largely owned and approved both, is not then their common ſtanding Judge, an Infallible Cheat and Jugler?

CHAP. XXX.

That Papiſts are no true Catholicks.

Object. BUT *are not thoſe then of the Church of* Rome *true Catholicks?*

Anſw. Chriſtians were termed Catholicks, *ex Obedientiâ omnium mandatorum Dei*, from their Obedience to the whole Faith of CHRIST, in Doctrine and Mannes: and he that wilfully offends in one is guilty of all, and therefore thoſe who through nefarious Pride, forſake and contumelioufly reject, or profanely alter any point of the Orthodoxal Faith, or audacioufly add any thing thereunto, are not to bereputed Catholicks, but rather Antichriſts: beſides, Popery as a Learned Doctor affirms, was in no Age ever eſteemed to be any part of the Catholick Doctrine.

CHAP.

CHAP. XXXI.

That Papiſts are no true Chriſtians.

Is not then a Papiſt a true Chriſtian? *Object.*

No, *qua Papiſt*, But as a thief is a true man in regard of his Eſſence, as he is a Creature endued with Reaſon, but not a true man in regard of his honeſty or goodneſs: ſo the Popiſh Church is a true Church, in regard of the Eſſence of a Church (as a Church is a Company which profeſſes CHRIST and are Baptized.) but it is a falſe Church in reſpect of its Heretical Doctrine. *Anſw.*

CHAP. XXXII.

Of Proteſtants not denying a Jew the bare Name of a Jew to this day.

WE confeſs we deny not a Jew the bare Name of a Jew and thus we call Papiſts Chriſtians, but not true Chriſtians; thus we ſay the Church of *Rome* is a Church, but we do not ſay it is a true Church of CHRIST: and thus we ſay Antichriſt doth uſurp thoſe places for his Idol-ſervice, and Antichriſtian Religion, which formerly had been Dedicated to Gods pure Worſhip, and which now no otherwiſe retain the Name of the Temple of God, than *Bethel* did of old, when *Jeroboham*'s golden Calf was erected in it, which turned *Bethel* into *Bethaven*, the Houſe of God into the Houſe of Iniquity.

But can a man belong to the viſible Church of CHRIST *and to the Synagogue of Satan?* *Object.*

They may be of the viſible Church of CHRIST in ſome part of their outward profeſſion, who in regard of their inward diſpoſition of mind, and of their external converſation, yea and of the greateſt part of their outward profeſſion alſo, are hateful unto God, and execrable *Anſw.*

execrable in the Eyes of the ſounder part of the viſible Church of CHRIST: ſo may a Legion of Devils incarnated, if they will profeſs the Name of CHRIST, and be admitted by the Baptiſm of CHRIST, may be of the viſible Church; ſo was *Judas* an Apoſtle and a Traytor too, but the more wretched becauſe an Apoſtle: ſo the Pope pretends to be CHRIST's Vicar though his Enemy, and the more wicked becauſe he pretends to be CHRIST's Vicar. So the Church of *Rome* is a Church, and the Pope Antichriſt, who hath impudently pearched and with all ungodlineſs erected his Seat therein. As the Scripture teacheth us, that Antichriſt muſt ſit in the Temple of God, but it is not poſſible that ſuch ſhould belong to the myſtical Church, which is the whole Company of Gods Elect in Heaven, Earth, and not yet born: in which inviſible or univerſal Church alone is Salvation, becauſe that only conſiſts of the true Servants of CHRIST, and ſuch as are Chriſtians indeed.

CHAP. XXXIII.

Of the difference between Chriſtianity and Popery.

Object. *WHAT is the main difference between Chriſtianity and Popery?*

Anſw. Chriſtian Religion doth moſt honour God, and moſt humble man: but the ſum of Popery is to diſenthrone God, and to deifie man.

Object. *Wherein doth Popery chiefly conſiſt?*

Anſw. This Popery principally conſiſts in Merit, Mediation, Satisfaction, Supererogation and Pardon, which is an human invented Religion, or an Antichriſtian Superſtructure to undermine, and (as much as poſſible to overthrow all that is truly Chriſtian.

This Popery, the very word of a Mediator doth ſufficiently refute, for if a Man can Merit, Mediate, Satisfie, Supererogate, Pardon, and do all himſelf, what needs he either Saviour or Mediator?

Beſides the Holy Scriptures give us a General Rule (which is alone ſufficient) to make us reject the Maſs, Purgatory, Papal Indulgencies, Invocation of Saints, Veneration of Reliques, Adoration of Croſſes, and all human invented Traditions: for it tells us that they Worſhip God in vain who teach for Doctrine the Commandments of men. *Matth.* 5. 9. And to ſuch as add or detract from Gods Commandments,

ments, Curſed be he that addeth or detracteth from the leaſt of theſe ſayings, *Rev.* 22.

And to ſuch as create new Articles of Faith *præter quam*, or *contra quam*, beſides or contrary to the Doctrines of the Scripture: if an Angel from Heaven preach any other Goſpel than that you have received, let him be accurſed. *Gal.* 1. 8.

By what means was Popery firſt uſhered into the World?

In the obſcure Age as it is called, Ignorance grew univerſal many hundred years, and had few perſons eminent for Learning, till a few years before the Reformation, which wretched Blindneſs, Ignorance and Credulity of thoſe Ages, hugely contributed to the reception of the Popiſh new Doctrines and Decrees, which they built upon Forgeries and Fictions, *&c.* This groſs ſtupidity made the World eaſie to be abuſed with their moſt monſtrous Doctrines.

They therefore call Ignorance the Mother of Devotion, finding their Religion beſt credited where it is leaſt known: theſe Tares were ſowed while men ſlept, and all that cryed out againſt, and oppoſed their Innovations, they deſtroyed by Fire and Sword (as much as they could) witneſs the moſt antient Chriſtians of *Piedmont*, the *Albigenſes*, *Bohemians*, &c.

CHAP. XXXIV.

Of the ſpecial attractives that now draw men that way.

Object. WHAT *are the ſpecial attractives which now draw men that way?*

Anſw. The proper genius of the *Romiſh* Church conſiſts much in ſlighting our Doctors though far more Learned than themſelves, and vilifying our Miniſters, and the Goſpel-Miniſtry it ſelf; and in a wild confidence to raiſe any thing they have though a Dunghill, into a Caſtle, and by ſtrange expreſſions to perſwade men out of their knowledge, that you may believe the inchantment.

This kind of *Roman* Hectoriſm is a main ſupport of their Tranſubſtantiation, Maſs, Purgatory, and pretended Infallibility, and the better to turn mens brains and hearts that ſide, their pretended Catholickneſs, Miracles, ſuffrages, Confraternities, Indulgencies, *&c.* The very dirt and dung of that Church, are by the ſame Art and Valoure rectedi nto plauſible means of Worſhip and Salvation.

And in order to make men throng in, if they meet with tender Consciences, they will be Ambitious to exceed all the degrees of Christian severity, if they meet with those of contrary temper, they will accommodate them also with all the condescensions of the looseſt Indulgence: so let them mix whatever kind of stuff they please to charm men into their party, if they find them well disposed to devour it, then they give it them as good meat: but if they see they abhor it, then to please them, they will disown it as rank poyson.

By which means they abuse the World, and under this colluſion, Lyes, Works, *&c.* goes on the mystery of iniquity, and the power of darkness. And I may safely say, *Rome* hath no ground more commodious for Ambushes, nor more dangerous to poor strangers, than what they can take or leave, say and unsay, as they see cause.

CHAP. XXXV.

How this Popery came to be so greatly confirmed.

TO establish this mock Religion, or cheat upon Christianity, the Popes at last forged that Council, or rather Conventicle of *Trent*: and there patched up old Errors and Heresies, and made them new Articles of Faith, and thus completed that mystery of Iniquity. 2 *Thess.* 2. adding these Pillars to prop that her sandy foundation: *viz.* allurements, and all vain-glorious enchanting enticements on the one hand, and all manner of prodigious tortures by fire, sword, *&c.* on the other. *Trent* for *Romes* last support, was forced to borrow of *Lucifer* his main Engins, and for Executioners, the Jesuits, and the *Præti de l'inferni*, as they are termed in *Spain*, *i. e.* the holy Fathers of the horrid Inquisition, these are the perpetrators of *Romes* bloody Bulls.

This Popery is that which is generally preached in *Spain*, *Italy*, &c. (*vid.* Sands's *Survey of the Western Religion*) and seldom is Christianity, except on certain days, and then with that mixture of Popish vanities, enough to destroy the good seed of the Gospel of CHRIST.

For refusing and denying this *Trentine* Popery (but for denying nothing of Christianity,) have so many thousands of Orthodox Christians been massacred, drowned, and burned in all parts of *Europe* by that Antichristian *Romish* Hierarchy.

CHAP.

CHAP. XXXVI.

How the World could be ſo long deceived by Rome?

BEcauſe the Lambs horns were upon the head of Antichriſt, and if a Traytor carry the Colours of a Prince in War, all the common Soldiers flock to him, and fight under his Banner, till the Traytor be known, and the Treaſon be diſcovered. So the Popes of *Rome* pretending the common Principles of Faith and Manners, and giving themſelves out to be Colour-bearers to JESUS CHRIST, without which they could not ſo eaſily have inſinuated themſelves into the hearts of the World, moſt of the Weſtern Churches whom they had wrought by Policy and Power, flocked unto them: but when their pretences were diſcovered, and we would no longer take their parts againſt CHRIST, then the Popes made a faction and head againſt us in that their Council of *Trent*, as if it were our fault that we would not drink their poyſon, and not theirs, who were ſo Trayterous and wicked to force it upon us.

CHAP. XXXVII.

What are the marks of Antichriſtian Papiſts?

THEY are ſuch as have their heads and hearts poyſoned, rejecting the Word of God, and taking pleaſure in falſhood, which is manifeſted two ways. Firſt by an over eager-purſuit of the things of Antichriſt without examination, as if they ſhould ſay we will be thus becauſe we will be thus, doting upon a ſpirit of Infallibility. Secondly, by their cruel killing and ſacrificing all oppoſers with fire and ſword (Idolatry being naturally cruel) of ſuch the Apoſtle ſaith, they ſhall be Damned.

Note, *Rome* was the firſt that Decreed Chriſtians to be burned for their Religion,

To Uſher in her foul Idolatries
Romes Trade is to perpetrate Barbarities.

CHAP. XXXVIII.

Have all Papiſts been or will be Damned?

WE ſay and acknowledge Gods mercies are infinite and incomprehenſible, and how far they extend to all ſincere minds, we are not ſo preſumptuous as to define. But as to what God is bound by Covenant which he made with man, we ſay and do aſſert, that the Popiſh Church is guilty of ſuch hideous corruptions, by which they have ſo much razed the very foundation of true Chriſtian Religion, and have ſo much vitiated the vitals thereof, that they have not reaſon to claim the mercies of the Goſpel due by that Covenant. Yet we ſay that when the Church was low in the Eyes of the World, then as God gave his People leſs, ſo he required leſs at their hands, and ſuch as had the knowledge of the Belief, the ten Commandments, the Lords Prayer and the Sacraments, theſe being ſpeciouſly in the Church of *Rome* (though with horrid corruptions, as is before mentioned) and having hearts willing to be informedin the truth, when our Provident God ſhould offer opportunities, with purpoſes and endeavours, to know and do aright, and holy Obedidience to what was known, and being ignorant, or at leaſt not ſo fully ſtated in the pernicious Errors of the Popiſh corruptions, though they were in that Church yet were not of it: as many of our Fathers from Age to Age have been. Such in theſe qualifications might be Saved, but ſuch are not acknowledged by the Pope to be right Catholicks: we ſay alſo that if any among them be of the number of Gods Sacred ones before their effectual calling, they are then members of that Antichriſtian Popiſh Church: but being called, they are no more of it but in it. Here Note, Gods power and faithfulneſs in all Ages, in ſingling out his Servants in the very Tents of Antichriſt, and delivering them from the Power of Hell and Darkneſs. But as for ſuch as worſhip the Beaſt and his Image, and are by wilfulneſs and reſolution (as it were embowelled) in that State; of ſuch the Holy Ghoſt ſaith, they ſhall drink of the Wine of the Wrath of God.

Note, Theſe latter only are owned by the Pope to be his true Catholicks and not the former, you may here ſee the difference between the

the antient Chriſtian Catholicks, and the new *Roman* Catholicks. And withal conſider, how vigilant Satan is to diſtinguiſh and appropriate his own Vaſſals, that they may alſo partake with him of his juſt reward.

Whether S. Paul *doth not acknowledge, that thoſe that built Hay and Stubble upon the Foundation of Chriſtianity might be ſaved, though with great difficulty as out of the Fire?* *Object.*

We are told of ſome who built the Jewiſh Ceremonies and Obſervances, on the foundation of Chriſtianity, and ſaid unleſs men were Circumciſed and kept the Law of *Moſes*, they could not be Saved. *Anſw.*

Theſe Judaiſing Chriſtians were as Cenſorious and Uncharitable to S. *Paul*, as Papiſts to us Proteſtants, for they poſitively ſaid they could not be Saved.

But did S. *Paul* therefore leave a certain way of Salvation, for an Argument that was at beſt only contingent, and concludes uncertainly and by chance, and therefore ſuch as no rational man ought to be moved by it.

Now Charity is one of the moſt Eſſential marks of Chriſtianity, and teacheth us not to ſee others in the high way of Damnation and not to tell them the danger of their condition.

And there is ſcarce one Doctrine that the Proteſtant Church holdeth, but ſome or other of the moſt Learned Writers of the *Romaniſts* have acknowledged to be either ſufficiently contained in Scripture, or to have been held and practiſed by the Primitive Church?

So that nothing can excuſe their Popiſh Uncharitableneſs to us: and what advantage have they gotten by their ſaid Jewiſh Argument they ſo much catch at, but only this, to ſhew they do what in them lies to make themſelves no Chriſtians, that they may prove themſelves to be a true Chriſtian Church: a medium which Proteſtants never deſire to make uſe of.

CHAP. XXXIX.

Whether Papiſts do Believe in CHRIST?

Object. *DO not Papiſts believe in* CHRIST, *and hold it the ſureſt way to put their confidence in God alone for Salvation?*

Anſw. Yes, but that withal men may put their confidence alſo in their own and in other men's works, *Bell.* 5. *c.* 7. *de juſt.* And by this confidence in the creature, they preſently overturn all true confidence in the Creator. Beſides they teach, that we muſt not only believe, but apply to our ſelves the promiſe of Everlaſting Life; but mark the deceit in applying all. For this muſt not be done (ſay they) by Faith aſſuring us of our Salvation, but only by Hope in likelyhood, and conjectural.

Thus the Popiſh Prieſts allow not their Diſciples a divine Faith grounded upon the Love of God, and only Merits of CHRIST, but a kind of moral certainty, and that upon conjectures too: by which means they ſend men unſatisfied from CHRIST to their Pope, where every man (as they give out) may certainly get Paradiſe for his money.

You may here ſee that grand point in the myſtery of Iniquity: for by this wavering Hope, and uncertain application of the promiſe of Salvation to our ſelves, they overturn half the Doctrine of the Goſpel, for as in coloured words they ſeem to agree with the true Chriſtian Church, in the Doctrine of Faith; ſo indeed they deny and aboliſh the ſubſtance thereof, that is the particular and certain application of CHRIST Crucified unto our ſelves: whereas S. *Paul* ſaith, being Juſtified by Faith, we have Peace with God, through JESUS CHRIST our Lord. But this gravels and vexeth the Merchants of *Rome.*

For if all that bear the Name of Chriſtians, did but know and believe that God will be alone worſhipped and prayed unto, that the Blood of CHRIST doth cleanſe us from all Sin, and that there is no Salvation in any other name under Heaven given among men, whereby we muſt be Saved: down would fall all the lucrative invocation of Saints, the foul merchandiſe of indulgences, and the treaſure of human ſatisfaction, the fire of Purgatory would go out; no

no more Pilgrimage and Jubilees, for who would travel a thousand miles to seek remission of sins, if he can find it at home in Gods Word, and obtain it by a lively faith, upon an humble repentance and serious conversion. Then (finding no help in their Saints) they would cast away their Images to the moles, and their Priests, Monks and Fryers, would quickly seek out some way more profitable to others, and less destructive to their own Souls.

But as for our Protestant Church, we have and believe the Apostles Creed, the Creed of the first four General Councils, which contain a just abstract of the Christian Faith, and receive every Article of those Creeds. We approve of that exposition of the Scriptures, which hath the consent of the Fathers of the first three or four hundred Centuries, yea we hold what the antient Church of *Rome* (whilst it was truly Christian) held necessary to Salvation, for five or six hundred years. And *Rome* present, in all things wherein it differs from the Church of *England*, is neither the Religion of the Scriptures, nor of the Primitive Church, nor of Old *Rome* it self; for the points which our Protestant Church believes, the whole Universal World, *i. e.* of Christians generally agree in.

Now if men will but so far trust their own reason, as to judge according to the plainest Evidence; they cannot then resist the conviction that they must needs meet with, when they see the simplicity of our Faith, the morality of our Doctrine and the purity of our Worship, and compare it with the vast Superfetation of Articles of Faith, the immorality of their Rules of Living, the Idolatry of their Worship, and the most extravagant Innovations in Government, that are in the Popish Church, if men I say would but impartially consider how far the Protestant Religion is more True, more Pious, more Primitive, and more Rational than that of *Rome*: they must certainly upon all Accompts esteem it safer and more wise to embrace that Religion, wherein (for their Salvation) they shall have the assurances of Gods Word and Promise, provided they become reformed in their Lives as well as in their Religion, and do leave off their old Vices as well as their old Opinions: rather than close with a Religion they cannot believe till they have put out the Eyes of their Mind, and put a blind before their Understanding, (as if Religion had not so great an Enemy as Reason, nor Faith as Knowledge) and thus unman themselves by renouncing the only distinction of a Man from a Beast; and then suffer themselves to be wretchedly imposed upon, to be made serve the ends of Ambition and Avarice: and at last for all, to rely upon the bare words of their Priests,

Priests, whose Interest and Practice is to deceive them, and to make themselves also guilty of their own condemnation.

CHAP. XL.

How far and in what manner Papists do own good works.

PApists say that the works of regenerate men are CHRIST's works in them, not their own, and as CHRIST's they save, and so are saved by CHRIST's merits.

But Saint *Paul* saith, and Protestant Ministers teach, that we are not saved by such works as God hath ordained regenerate men should walk in, *Eph.* 2. 10. And Saint *Paul* opposeth all works done in matter of Justification and Salvation, to the Grace of CHRIST. *Rom.* 11. 6. *Phil.* 3. 8. *Rom.* 3. 27.

Thus their finest web being so clearly cut in sunder by those plain Texts, they grosly dare avouch and teach, that a man is saved by works, and can merit the Eternal Felicity of Heaven, and degrees of Glory and Bliss, and thus directly fight against the Doctrine of the Son of God, and of his Blessed Apostles, *Luke* 17. When ye shall have done all those things which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do. And *Ephes.* 2. By Grace ye are saved through Faith, and that not of your selves, it is the gift of God, not of works, lest any man should boast. And in *Rom.* 6. 11. The wages of Sin is death, but the gift of God is Eternal Life through JESUS CHRIST our Lord: and if it be by grace then it is no more of works, otherwise grace is no more grace; but if it be of works then it is no more of grace, otherwise work is no more work.

And thus Papists works become not only unprofitable unto them, but plainly damnable, yea and blasphemous, because they ruinate the very foundation of our Faith, and make frustrate the all and alone sufficient Sacrifice of our redemption, *viz.* the death and passion of our Lord JESUS CHRIST.

Shall we then call those Catholicks, or think such men believe in CHRIST, and are Christians indeed? When S. *Ambrose* saith, *Non videtur ab his exhiberi fides Christo, a quibus evacuatur passio ejus atque distrahitur.* It seems not that such men do believe in CHRIST, who go about to frustrate and distract his Passion.

CHAP.

CHAP. XLI.

How do Papiſts believe the Truths of Faith?

PApiſts believe the truths of Faith not diſtinctly in themſelves, but in their common principle, wherein all things to be in this manner believed are (as they hold) contained, and that not ſo much to be the Holy Scriptures, but abſolutely their Church. Now their Church to affirm it ſelf, cries up their Traditions, and thoſe (not Gods Word) do they give for the Rule of their Creatures, and yet theſe Traditions muſt ſtand and fall at the pleaſure of the Pope.

Thus their Church flies to their invented Traditions for bottom, and their Traditions, Church and Faith, fly to the Pope to center all in his perſonal Infallibility: and notwithſtanding all this, one Pope condemns another for an Heretick, and yet every Pope muſt be ſtill Infallible! And as Dr. *Harden* avouches, can diſpenſe with all things againſt the Law of Nature, againſt the Apoſtles Creed, againſt the New and Old Teſtament, and above General Councils. So that ſince the World was Created, never was ſuch a Myſtery of Cheating as the Popiſh Religion; this Popery that is an Enemy to each perſon of the whole Bleſſed Trinity, as is before ſhewed, and to the Holy Scriptures, by its Legends and corrupt Traditions, to Reaſon by its impoſed abſurdities, to common ſenſe, by its moſt fooliſh yet moſt Idolized Tranſubſtantiation, to all true Chriſtians diſſenting Conſciences, by fire and faggot, and to all Civil Government that will not ſubject to it, by Plots, Aſſaſſinations and horrid Maſſacres, its uſual and notorious ſteps to gain its end.

This is that monſtrous Popery, that common Enemy to mankind! O that men would but open their Eyes, and behold (how from the ſole of the foot even to the head thereof) there is no ſoundneſs in it, but wounds and bruiſes, and putrifying ſores: look over the whole body, and all the parts of Chriſtian Religion, and ſee whether any parcel of it was by them left ſound, that could be any way ſcrew'd to feed the Pride and Covetouſneſs of the Pope and his Creatures? Under the name of the Church of CHRIST, it is the Synagogue of Satan, and the Pride of *Babylon*, maintained by all the wicked Arts of griping and impoſtures of her Agents, and by the

ſtupidity and ignorance of ſuch People as will yield to be cheated: who take them for their Enemies that lay open the Truth of God before them, that they may not run blindfold into perdition.

CHAP. XLII.

That Papiſts are no true Miniſters of CHRIST.

'THEY who pretend to be Miniſters in ſpecial under CHRIST, 'ought to be like him who was unblamable, meek, holy, 'humble, merciful, who dyed for all.

'But Popes are proud, malitious, covetous, impoſe on Princes, 'teach them to break all Leagues, and to call their butcheries a de- 'fence of the Church, and again they ſtir up the people to ſedition, 'alienate the minds of ſubjects from their Sovereign, they inflame 'and incite men to horrible murthers and devaſtations, and all to 'keep up one peſtilent head, ſo that the Devil (the Prince of the 'wicked) if he would ſurrogate his Vicar, whom could he better 'pitch upon than Popes? for though they are Aliens, and the very 'Enemies of CHRIST, yet dare cover their Pride with his Title, 'and under pretence of his Name, (who deſpiſed Earthly King- 'doms) do Lord it over worſe than the vileſt heatheniſh Tyrants, 'to their utmoſt violating all right, both human and divine.

CHAP. XLIII.

That there is no ſimilitude between Peter, Paul, *and the Popes.*

THIS you may ſee by thoſe parallels, *Peter* and *Paul* preached the Goſpel in its purity, according to the Rule of the Holy Scriptures.

But Popes inſtead of preaching the Goſpel in its purity, cry up their own inventions: *Paul* and *Peter* profeſſed obedience to the Supream Power, though Heathens.

But

But Papiſts riſe up againſt their Lawful Magiſtrates, though Chriſtians.

The Apoſtles gloried in dying for the Goſpel. But Popes boaſt in perſecuting with fire and faggot, all that are true profeſſors of the Goſpel.

Beſides as Learned *Eraſmus* ſaith, 'Peter and *Paul* they gained 'thouſands of Souls unto CHRIST, but Popes betray thouſands 'to perdition.

'When *Rome* was Gentile, *Paul* firſt preached CHRIST in it.

'But Popes have ſince taught *Rome* Chriſtian Heatheniſm.

'*Paul* and *Peter* wherever they came were beneficial to ſome, and 'employed all their power for the benefit of mankind.

'But Popes are uſeleſs to all, what they can do or contrive is to 'the publick dammage and miſchief of the World: they ſeem to 'conſecrate and are execrated, they excommunicate and yet have 'nothing to do with holy things; their Bulls are more than bruitiſh 'thunderbolts, which they caſt abroad to provoke as much as they *Eraſmus.* 'dare, the world to wars and deſtructions, that they may go on un-'puniſhed in their wickedneſs. So that Popes are the common 'plagues of the Church, and ought to be removed and cut off, and 'indeed againſt ſuch wicked wretches, murtherers, ſorcerers, perju-'rers, and ravenous vilains, not ſo much (ſaith he) a General Coun-'cil were to be wiſhed, as a furious people arm'd with ſtones, that ſo 'publick a peſt of the world, might as publickly be taken out of it.

Doth not the Popes reſemble Peter *in any thing?* *Object.*

In nothing ſave only in this one thing, in denying his Maſter. *Anſw.*

CHAP. XLIV.

Have the Popes no reſemblance to any of the Apoſtles, nor to the Primitive Biſhops, nor Miniſters.

'NOne at all, for they all taught that humility, patience, obedi-'ence with faith in CHRIST, were the chiefeſt ingredi-'ents of a Chriſtian. And they were ſtudious in holy doctrine, they 'watched, faſted, prayed, and by their good lives gained many to 'CHRIST. But Popes have no footſteps of an Apoſtolical perſon. 'But only conſult the Apoſtles infamy with their gain, being defiled

'with filthy lucre, prodigious luſts, abominable witchcrafts, are 'moſt impious, more than ſacrilegious, worſe than heretical. What 'impudence is it then to compare Popes with *Peter* and *Paul*, or any 'of the Apoſtles, who never had knowledge of their exalted triple 'Crown, which no barbarous Tyrant, nor indeed any one durſt 'wear that ever deſired entrance into Heaven, being all marks of
Eraſmus. 'moſt horrid impoſtures, bearing nothing at all of the inſtitution of '*Simon* the Apoſtle, but of *Simon* the Sorcerer!

'And as for Chriſtian Biſhops they had power joyned with good-'neſs, they were wiſe yet pure and ſimple.

'But Popiſh Biſhops have the Image of power linked with the 'depth of malice, and height of folly.

'The Primitive Miniſters of the Goſpel were extraordinarily 'called to be helpers to the Apoſtles

'But Popiſh Prieſts are ordinary hinderers of Goſpel Miniſters, 'and their Succeſſors: they had a Spirit of Revelation, Popiſh 'Prieſts of deluſion. They could dextrouſly expound Prophetick 'Scriptures: Popiſh Prieſts are dextrous in darkning them. They 'convinced and converted many: But Popiſh Prieſts convert not, 'but pervert many: for do we ever read of true converſion ordina-'rily in a falſe Church? Will the Lord concurr with thoſe Miniſters 'he ſends not?

Beſides as to their Prieſts, their ſaid *Eraſmus* further ſaith, 'That 'ſhaveling crew are to Chriſtian eyes as a filthy dunghill of men, 'ſmelling of nothing but brothels, drink and gunpowder. They 'look like Thieves hired to villany, or rather like Hobgoblins broke 'from the deep to wage war with Heaven: whoſe Principle of im-'moral morality the moſt ſober Heathens would abhor. And if we conſider what hath that ſort of men here all along (and this Age apparently) been doing, but induſtriouſly working and enticing men of all ſorts into debauchery, prophaneſs, atheiſtical drollery, cuſtomary ſwearing and irreligion? Beſides have they not been plotting conſpiracies, inflaming our differences, betraying our liber-ties, heightning our diſcontents, and undermining the foundation of our government and religion? and all out of a blind zeal, as the Jews, when they killed the Apoſtles, thought they did God good ſervice.* And indeed the practices of ſuch are ſo unchriſtian, ſo in-human and ſo barbarous, that it is charity to them, and abſolutely neceſſary to our own ſafety, to keep them from a capacity of miſ-chiefing us, and themſelves alſo.

CHAP.

CHAP. XLV.

Is there then no reconciliation between Chriſtianity and Popery?

WHat communion is there between light and darkneſs? ſo then as God cannot be reconciled to Satan, nor truth to a lye, nor CHRIST to Antichriſt: ſo neither can Chriſtianity be reconciled to Popery, nor can the Church of *England* look back to *Sodom*, and not be turned into a Pillar of Salt. *Remember* Lot's *Wife*.

Moreover as to the Chriſtian Church the ſaid *Eraſmus* ſaith, that as CHRIST is all Heavenly, ſo he will have his body moſt like him, *i. e.* purged from all contagion of the world. But this is intolerable to thoſe that are not actuated by CHRIST's Spirit, and therefore they dwindle into idle words and ceremonies: and into a fictitious head, and into a fictitious body of CHRIST, and indeed how can it be otherwiſe, ſince they of the Church of *Rome* have no certainty in their Sacraments, no certainty in the Sacrifice of the Altar, no certainty in their Prieſthood, no certainty but they commit Idolatry every day, no certainty but that the malice of their Prieſts may fruſtrate all Gods Ordinances to them, and make them abſolutely null, though they be never ſo well diſpoſed to receive the benefit of them. This being the doctrine and belief commonly maintained by them, ſhould they not rather bluſh than boaſt of their head the Popes infallibility? which is ſuch, and ſo far from having any ſecurity in it for Salvation, that they may carry it into Hell with them if it proves not a means to lead them thither) where for ought we know, the Devils have it as much as he. Yet this is their head, that head of Antichriſtian Hereſies, who exalts himſelf above all that is called God, for God in the Creation made but Creatures, but the Pope pretends to make as many Gods as he liſts, and he Satan-like would make himſelf of more Authority than God alſo, for he will not have Gods word to be authentical (where he can) without his allowance; and what he ſaith, however contrary to God word, muſt be *ipſiſſimum Dei verbum*.

Moreover he aſſumes to himſelf the Title of *Univerſal Paſtor, Rex Regum, Dominus Dominantium, Admirabilis, Leo de Tribu Judæ, Radix*

David. His doctrine is that *Papa habet imperium in angelos & dæmones*, and is not this to make himſelf a God?

And is not then the Pope that Beaſt full of the names of blaſphemies? And as his Majeſty of bleſſed memory moſt wiſely obſerved, that there is no Church, State, nor Man, that hath been ſince the penning of the Revelations, to whom thoſe things foretold by the Apoſtle from the mouth of the Lord JESUS, can in any reaſonable ſort agree, but the Church and Pope of *Rome* alone.

I might add much, but will only inſtance the ſaying of *Pius quintus*, recited by *Cornelius à Lap.* in numb. 11. 11: *When I was firſt in Orders, I had ſome hopes of Salvation; when I was made a Cardinal I doubted, but now that I am made a Pope I almoſt deſpair.* And that ſaying of *Marcellus* the ſecond, wherein he ſeems to be pretty ingenious, for ſtriking his hand upon the Table, he uttered theſe words, *Non video, quomodo qui hunc locum altiſſimum teneant, ſalvari poſſunt.* I don't ſee now how any Pope can be ſaved.

Now let us caſt our eyes upon Gods Word and Promiſe, and firmly believe when *Agag* is to be ſlain, God will raiſe ſome *Samuel* to do it: yea let us caſt our eyes upon Gods work already begun, and we ſhall ſee him gone a great way in the accompliſhment of his word; whereby we may ſtrengthen our Faith in that which remaineth. For how hath the word preached diſcovered him to be that man of Sin? detected his frauds and impoſtures, with which for many Ages he deluded the blind world.

How are his Bulls and Excommunications eſteemed as wind? How do all reformed Churches deteſt his Antichriſtian uſurped power over the Scriptures, Churches, and mens Conſciences? How do many Princes deſpiſe his claws over them? How weak are all their Popiſh endeavours to prevent final ruin? *viz.* Sophiſtry, knotty diſtinctions to hide and delude the plain ſenſe of Scripture, equivocations, mental reſervations, threatnings, treacheries, Machivilian contrivances, wars, treaſons, murthers of Princes and Nobles, maſſacres, powder-plots, firing of Towns and Cities, *&c.* Lo theſe are the inſeparable marks of Popery, and the brands of their Deviliſh Religion, which renders them odious to Chriſtian States, Prince and People, yea to Turks and Infidels: and do but indeed haſten their incurable deſtruction. But when will that happy day appear? when ſhall *Janus* his Temple be wholly ſhut? muſt there yet alaſs be a Wilderneſs, and yet a Red Sea be paſſed, before we have a full proſpect of *Canaan*? Oh when ſhall the Cup of trembling be put into the hands of that Whore of *Babylon*? when ſhall ſhe be made drink

drink the dregs of the wine of the Wrath of the Almighty? *Quam diu Domine, Quam diu!* How long Lord, How long! certainly the date of her Reign is almoſt out, and the time is near at hand, wherein both ſhe and her King *Abaddon* ſhall be laid in the duſt, that man of ſin, the Son of perdition, *&c.* who oppoſeth and exalteth himſelf above all that is called God, ſitteth in the Temple of God, ſhewing himſelf that he is God. 2 *Theſ.* 2. 3, 4.

The Goſpel now being ſo reſtored, and that Antichriſt of *Rome* ſo clearly manifeſted, woe be to them that delight in the Whore: they ſhall be tormented with fire and brimſtone before the Holy Angels and the Lamb, and the ſmoak of their torment ſhall aſcend for evermore: and they ſhall have no reſt day nor night who worſhip the Beaſt and his Image.

Seeing then the followers of Antichriſt ſhall be damned, let not our Souls enter into their ſecret: as the wicked man ſhall not meddle with the Chriſtians Joy, ſo let not a good man meddle with Antichriſtian Woe.

CHAP. XLVI.

Of the Doctrines of the Church of Rome, *that are againſt the foundation of Truth and Salvation?*

THey are all thoſe which draw from JESUS CHRIST that honour that is due unto him as Saviour of the world, which are

1. Papal Monarchy, this undermines and oppoſeth CHRIST's Kingly Office.

2. Traditions as the Object of Faith, Papal Infallibility, *&c.* theſe undermine and oppoſe CHRIST's Prophetick Office.

3. Juſtification by Merits, Adoration of the Maſs, and all other Idolatrizing points of Antichriſt, theſe undermine and oppoſe CHRIST's Prieſtly Office.

To take pleaſure in, and to be obſtinately given over unto theſe things cannot ſtand with Salvation.

Rev. 17. 1. *Come hither and I will ſhew thee the Judgment of the great Whore, and* Babylon *the great is fallen.* Chap. 18. 2. *Come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her plagues,* Verſ. 4.

THE END.